Totum Hominis:

OR THE

WHOLE DUTY

Thos. OF A Hughes

CHRISTIAN

Consisting in Faith and good Life.

1802

Abridged in certain Sermons expounding *PAUL'S* Prayer for the *Thessalonians*, Epist. 2. Chap. 1. Vers. 11, 12.

By the late Reverend and Worthy Mr. *SAMUEL WALES* Minister of the Gospel at *Morley* in *York-shire*. 1627.

The Second Edition.

With the occasion of Re-printing its

AS ALSO

A Prefatory Epistle from the Lord *WHARTON* and Sir *THOMAS WHARTON* his Brother to their Children.

LONDON, Printed by *T. B.* for *Benjamin Alsop*, at the *Angel* and *Bible* in the *Poultry*, over against the Counter. 1681.

THE Reader is to take notice of the Providence, by which the ensuing Treatise, and the Epistle before it came to be reprinted so many years after the first Impression, and the Reason thereof, which was as followeth. The Lord Wharton in Sept. 1674, being at Leedes, and looking on the Pictures in the room, where he dined, among the rest there was one of Mr. Wales the Author of both: A Gentleman there present spoke highly in his commendation, he having been a neighbouring Minister in those parts of great worth and esteem, and said he, he dedicated a Book to your Lordship, which I think I have in my Closet; my Lord not remembring any thing of the said Book or Epistle, was desirous to see it, and finding in the

so honourable a character of his Lord-ships Father, *he begged the said book. Afterwards finding also the Treatise it self so useful, he communicated the same to his onely Brother Sir* Thomas Wharton, *who both of them thought fit to cause the said Treatise and Epistle to be reprinted, both in respect of the memory of their ever honoured Father, and for the usefulness of the Treatise it self: and they also thought fit to add a few lines of their own to their Children, collecting from that word in the Epistle of the worthy and reverend Author,* That the Domestical Precedent of such a Father was for Admonition and Instruction of the said Lord Wharton, *that surely it was, and they hope and pray it may be no less admonishing and instructive to all those who come out of the loines of the same holy and worthy Progenitor.*

PHILIP *Lord* WHARTON, *and Sir* THOMAS WHARTON, *his only Brother, wish Grace and Peace unto their Children, and their Childrens Children from God the Father, and our Lord Jesus Christ, through the Sanctification of the Holy Ghost.*

Dear Children,

YOu will have been acquainted with the Original of the ensuing Discourse, and the occasion of its Revival at this time: Your especial concern-

ment in it is from the Character and Account given of the Life and Death of your Grand-Father (our Father) in the Epistle Dedicatory prefixed unto it; and although we had not the advantage of knowing him our selves, so as then to have had a sense of the things spoken of him (he being taken away in our tender Age) yet we have a full assurance of the Truth of the Testimony given in that Epistle following unto his Zeal, Wisdome, and Piety.

The known Reputation and Integrity of the Reverend Author of that Epistle, with the time of his Writing of it, being after the Death of our Father, and its Direction to one of us, then a Child, from whom he could expect no

Countenance, nor Reward, do exempt his Testimony from the common Condition of such Epistles and Dedications, even when Written by other good men.

On this Account we do in the first place commend the Treatise it self unto your diligent perusal, and do leave it as a pledge of our concernment for you in the things contained therein. For being not designed, nor contrived by us, nor the Author for any such end, the Tender of it being made unto you from that hand of Providence, whereof ye have heard, it ought to be had of you in especial regard.

It is a Treasure in, and unto a Family, to have such a Person as your Grand-father is here truly re-

represented to have been on the Roll of its Predestinats: And we have been taught, that where a Soveraign Grace hath made an entrance into any Family, especially in a principal Root of it, it doth not utterly forsake that Family, at least in some of its branches, unless the Covenant, whereby it is administred, be generally neglected or refused.

On this Occasion it is not improper for us to add, what we each of us know, and can with much comfort Witness of the holy and exemplary Lives and Conversations of our dear Mothers, and of each of our Wives from whom we have respectively sprung, on which Account, as the Apostle said of Timothy, that

called to remembrance the unfeigned Faith that dwelt in his Grandmother Lois, and his Mother Eunice, we can truly say the like of your Grandmother, and respective Mothers; and we should rejoyce in nothing more, than with the like Confidence to add with the same Apostle concerning you all, *but we are perswaded the same Faith dwells in you also*, as we hope we can say of some of you.

It becomes not us to speak any thing unto you of our selves, nor of our endeavours to transmit this Priviledge unforfeited unto you. It is sufficient for us, which we must abide by, that we have not been wanting in any means of Instruction, which we thought

thought might conduce unto your good and advantage.

You that are our own Children immediately are most of you in that State, for Age and understanding, as wherein you must answer for your selves. We therefore leave it in charge with you, that there be not an *Intercision* of the Administration of the privilege and grace of Gods Covenant in, and towards our Family by your Default.

Your Lot is fallen into Times of great Advantage on the account of the Light of the Knowledge of the Gospel, and of great Disadvantage from the abounding of various Temptations in them; it requires more then ordinary Diligence so to de-

port

port your selves, that you neither suffer for abused mercies, nor fall into a Course of sin upon urgent opportunities.

Remember also in point of Honour and Interest that no Families are more contemptible in the World, than those, who degenerate from pious Ancestors; for in that case it is, which God himself hath given that express Rule, *They that honour me I will honour, and they that despise me shall be lightly esteemed.*

It is but a little while, that we shall be present with you, neither have we much more to do for your advantage, than we have done: Our principal Design now is, to leave an abiding sense with you of this our present Advice,

vice. We are not altogether ignorant of what hath been said by others, and of what may be said in the way of Advice to Children by Parents, who have a Care of their Temporal and Eternal good. The substance of all that can be spoken in this Case is comprized in the last words of *David* to *Solomon* his Son; *And thou, Solomon, my Son, know thou the God of thy Father, and serve him with a perfect heart, and a willing mind, for the Lord searcheth all hearts, and understandeth all the Imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.* While *Solomon* followed

lowed this advice, it was his Wisdom and Honour, and when he forsook it, it was his Ruine. Nor will they have any better success, who under the like Admonition in their Circumstances do follow his example in his miscarriages.

We could use many words with you unto the same purpose, not without Hope, that although in themselves they should not be more forcible than the words of others, yet with you they would be more effectual, and prevalent, because they are ours. But our present design is onely to recommend into your perusal the ensuing small Treatise, which in its Original and Revival was direct-

ed by Divine Providence to the one of us, and thereby to be an Admonition, and means of Instruction unto the whole Family.

You will not find in it those Allurements of Style and Language, which some in this Age do strive to adorn their Writings with about things Divine. It is the Subject matter of this Book, and upon the account of your special concernment in it, we propose to your Consideration, and that as declared without Rhetorical Ornaments; yet with that Gravity of Speech, and Evidence of Truth, so as to recommend it unto the minds of those, who are sober and mo-

modeſt, and to vindicate it from the contempt of any.

It doth not belong unto us to paſs our Judgement upon, or give a Recommendation unto the particular matters inſiſted on, it is ſufficient unto us, that we are ſatisfied, that in the whole it may be exceeding uſeful unto your Souls, as to their Direction in the ordering of your ways with reſpect unto the Will of God. We could not therefore content our ſelves without the Diſcharge of our Duty, and ſhall pray for a bleſſing upon it unto your Advantage, when we ſhall be here no more.

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TO THE

RIGHT HONOURABLE,

PHILIP

LORD WHARTON,

Grace and Glory.

Right Honourable:

REmarkable is that paſſage in the Hiſtory of *Nehemiah*; when the poorer ſort of the *Tekoites* laboured ſtoutly in repairing the Walls of *Jeruſalem*, *their Nobles put not their Necks to the work of their Lord.* By which Neh. 3. 5.

we are plainly taught, that when God commandeth, Nobles are no lesse straitly bound to obedience, than inferiour persons. Indeed as *godlinesse is profitable unto all things*, so the power and practice of Godlinesse is necessary for all persons of all degrees. The great men of the earth, yea those that are mounted on the highest stair of earthly Majesty, must not think it any disparagement to labour for understanding of the Mysteries of Religion, & to exercise the duties of piety: their places cannot priviledge them, their affairs may not excuse them from works of this nature. For *first*, as there is but *one God*, and one Kingdom of Heaven, so there is but one way leading to that Heaven, which is

Psal. 7. 2. & 11. & 1. & 72. 11.

the way of holineſs and righteouſneſs. Whence it follows that the ſons of Nobles are no more exempted from the neceſſity of hearing, reading, confeſſing, praying, faſting, holy conference, watching over their own ways, and the ways of their houſes, and ſuch pious exerciſes which are main duties, means and helps of holineſs, than the pooreſt man in the world, that if they leave the care of theſe things to the poorer ſort, they ſhall leave Heaven to them alſo, and be turned into *Topheth*, while *the poor take the Kingdom by violence.* Secondly, the mightieſt are but Gods tenants, farmers, ſtewards, vaſſals, *veſſels* as well as the meaneſt, they hold of him whatſoever they have, to

their very breath, by homage they
so depend upon him, that they
cannot subsist one moment with-
out him; their greatness as well as
their being is from him, a gift of
his providence (for promotion
cometh neither from the East,
nor from the VVest, nor from the
South, but from God the Judge,
who putteth down one, and set-
teth up another) therefore they
owe as much love, reverence,
thankfulness, obedience to their
Creator as others, that is in a
word, they ought to be as religi-
ous as others. For in the spiritual
Kingdom of Christ there is not
(nor shall there be in the day of
wrath, and before the glorious
Tribunal of Christs) any diffe-
rence betwixt the Prince and the

Pesan

Peſant. Thirdly, Religion and Piety, bringing to Communion with God, and participation of the ſpiritual ſonſhip, and the divine Nature, ennobles Nobility, ſets a Crown upon Earthly Dignity, makes greatneſs truly honourable: whereas the moſt glorious greatneſs without true godlineſs and goodneſs, is not only vanity, but baſeneſs in the ſight of God, deſpiſed therefore by holy *Moſes* (for can any thing be more baſe, than to command many, and yet willingly to ſerve the Devil, the worſt Maſter, the vileſt Tyrant in the World? beſides that in Scripture, not the great but the good, not the

high

high but the holy, are ſtiled the precious, excellent, glorious ones, Gods Jewels, worthy perſons, Temples of the living God in whom he walks and dwells, Kings born of God, brethren of Chriſt, the King of Kings, dwelling in Heaven, &c.) and will end in ſhame and miſery, as many teſtimonies and examples in Gods word prove abundantly? Fourthly, where much is given, much is required; where God ſowes liberally, he looks to reap accordingly. Now great men are moſt indebted to Gods liberality, *their heads are anointed with Oil, their cup runs over, they are fed with the fineſt of the wheat,*

wheat, and satisfied with honey out of the Rock, they enjoy the most precious and delicate portions of the world, and suck the sweetest marrow of Gods temporal bounty; they have, or may have if they be not wanting to themselves, better means and more time of building up themselves in godliness, than others. Therefore they have no cloak for their sin. yea double guilt lies upon their souls, if receiving most wages, they give the Lord least glory, least faithful service. They that having most allurements and helps to be good, will not be good, shall be deepest in Hell. Fifthly, fewest great ones are called to grace, as few first born, named

in Scripture were vouchsafed the *adoption of sons* (God delighting *to stain the pride of Mans glory*, and to spoil him of all matter of boasting, all occasion of putting confidence in carnal priviledges) and its harder for great men to be saved, than others; because there are most and strongest bars to keep them from conversion, they are most hardly brought to empty themselves by self-denial, poverty of spirit, mortification, contempt of the world, that they may be fit to enter in at the strait gate, they are exposed to most & greatest temptations and spiritual dangers, as the tall Cedars to strongest blasts, Satan hath many more advantages against them, than meaner persons, they are most sub-

ject to be poisoned with pleasures, puffed up with pride, surfet of prosperity, let loose the reigns to all injustice, violence, cruelty; in a word, to break the bonds of all discipline, promise to themselves impunity, and become incorrigible (while they powre out themselves to all licentiousness) because few dare freely reprove them: (hence, no doubt, sprung that Dutch Proverb, which must be taken with a corn of salt, Princes in Heaven are as scarce as Venison in poor mens Kitchins) therefore they have need to be extraordinary careful of their salvation, and guarded with double diligence, watchfulness, zeal in all religious duties. Lastly, their lives are very exemplary, obvious

to publick inspection and imitation, many eyes are fixed upon them, their actions are powerful to command, effectual to corrupt inferiours, who are too ready to follow and conform to their courses, and think, if great men live wickedly, they may do the same by authority, Satan knoweth, that by their exorbitances they not only lose their own souls, but draw much company with them to perdition, Examples given of greatest Princes, Kings, Emperours further confirming this point are not wanting. David, though entangled in many wars, besides other incumbrances and employments not a few, spent no small time in communing with God and his own heart, as ap-

pears by this, that 140 of the Psalms in probability are of his penning and composing. King *Josiah* in the eigth year (not of his life, as some mistake, but) of his reign, that is in the sixteenth of his life, began *to seek after the God of David his father*, that is to give himself to the private study of piety; to reading, prayer, and such like exercises. Who more devout than *Daniel* and *Nehemiah*, two great Courtiers and Governours? *Constantine* the Great, besides reading and praying with his family, did every day at set times shut himself in his closet, and there converse with God by solitary Prayer. *Alfred* King of *England* spent eight hours (the third part) of every natural day

in prayer, ſtudy, and writing. Theſe things I have thus diſcourſed, that your Lordſhip may ſee and others acknowledge I do not without cauſe offer to your hands and eyes a Treatiſe, wherein the two main parts of religion, faith and good life, are explained and urged. It pleaſed your Noble Father, while yet he dwelt in the land of the living, to vouchſafe me, the meaneſt of Gods meſſengers, that gracious reſpect, which I could never have expected from ſo honourable a perſonage; and your Honour alſo, in thoſe times to take notice of me. The remembrance of thoſe things hath emboldened me to this Dedication, which otherwiſe I ſhould never have preſumed to attempt. Where-

in the Searcher of hearts knoweth I ſeek and aim at nothing elſe, but the honouring of his memory who now ſleepeth in the Lord, and ſtirring up your tender mind to the imitation of his vertues. What honeſt heart ever knew him and did not lament his departure as a publick loſs, or ſay, this world which now wants him, was unworthy of him? He was a profeſſed enemy of Popery and Prophaneneſs, a true friend and favourer of all godly and painful teachers, without exception or partiality, receiving their perſons and doctrine with ſuch gladneſs and ſingular reverence, as I muſt needs ſay to me was vvonderful, and in perſons of his ranck is rarely ſeen, ready at all times by

his authority, speech, letter to help and encourage them in their holy function? What shall I say of his supported life in the slippery time of youth, his religious care of constant frequenting Gods house, not only twice on the Lords day, but ordinarily on Lecture days, and preparing himself for the use of the Lords Supper, his sincere affection to the holy ways of the Lord, and all that walk in the same, which to any observant eye appeared by many not obscure signs and testimonies? I shall comprehend all if I do but say, by profane great ones, who openly reverenced him, he was secretly twitted for Preciseness and Puritanism. And could the Epilogue of such a

life, be any other but a bleſſed death? Though his ſickneſs was violent, yet how ſweetly he comforted himſelf in the Lord, and having foretold the day of his death rejoyced in ſpirit from aſſurance of being with Chriſt after his diſſolution, how graciouſly, feelingly, powerfully, he powred out his heart in ſupplication before the Lord, thoſe that were preſent can witneſs, and will never forget, and amongſt the reſt I remember one (an ancient and reverend Miniſter) who profeſſed to me, that himſelf was exceedingly affected and refreſhed by his prayer, and that he hath ſeldom heard any Preacher pray more excellently, more divinely. Novv (my Lord) vvhy hath the Divine Pro-

vidence

vidence (which doth nothing in vain) ſent & ſet before you ſuch a domeſtical precedent? Surely, for your admonition and inſtruction, that you might be warned thereby to tread in the ſame ſteps, and learn the path of life by example as well as precept. Suffer therefore (I beſeech your Honor) the word of exhortation. As God hath made you heir of your fathers greatneſs, ſo labour to ſhew forth an expreſs image of his graces and godly converſation, and think often you hear his voice thus ſounding in your ears (for by his life, *being dead, he yet ſpeaketh to you*) *My ſon know the God of your father, and ſerve him with a perfect heart and willing mind,*

Macte nova virtute puer, sic itur ad astra,

By the grace of God I have led you the way, walk as I have walked, that we may meet and enjoy one another in Heaven. Repel with infinite loathing the whisperings of those witches, who go about to perswade that (though its not amiss for Nobles to have a form of godliness, yet) forwardness in Religion is a stain and blemish to Noble bloud. Such things are suggested by the father of lies, to rob you of true comfort in this life, and a Crown of glory after death. For I assure your Lordship in the word of truth, as true piety is able to accommodate Noblemen with the best Musick (peace of Conscience) the best Coun-

Counsellor (the wisdom which is from above) the faireſt and ſtrongeſt houſe (Gods protection) the beſt weapons, defenſive, offenſive faith and the ſpirit of prayer) the beſt attendants (Gods holy Angels) ſo it will wonderfully adorn and beautifie all other excellencies, purchaſe them more true honour than an external accomplishment, even *the honour that cometh from God only, a place and a Name better than of* Dukes, Earles, Lords, *an everlaſting name, that ſhall never be cut off*, and at laſt put them into the poſſeſſion of immortality, and eternal life. The father of mercies inrich with all bleſſings of heaven and earth, the noble and vertuous Lady *Philadelphia* your mother, keep your

Honour

Honour from every evil now and ever, ſeaſon and govern your young years by his holy ſpirit, that as you increaſe in days and ſtature, ſo you may increaſe in all ſanctifying gifts, and in favour with God and men, flouriſhing in the Courts of our God, as thoſe that are planted in the houſe of the Lord, and bringeth forth more fruit in old age, to the glory of his bleſſed name. Amen and Amen, from his heart ſaith

To your Honour moſt addicted,

SAMUEL WALES.

Apr. 30. 1627.

Honour from every evil now and ever, season and govern your young years by his holy spirit, that as you increase in days and stature, so you may increase in all sanctifying gifts, and in favour with God and men flourishing in the Courts of our God, as those that are planted in the house of the Lord, and bringeth forth more fruit in old age, to the glory of his blessed name. Amen and Amen, from his heart saith

To your Honour most addicted,

SAMUEL WALES

Apr. 30.

11. *Wherefore we also pray always for you, that our God would make you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power.*

12. *That the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*

THE scope of the Apostle in this Chapter is, to refresh with the cool water of consolation, the faithful *Thessalonians*, now in the fiery Tryal of Tribulation, and with Cordials of lively Comforts to confirm

their ſpirits macerated and ſteeped in afflictions. His chief Argument is taken from that righteous recompence of reward, which the juſt Judge of all the world will give in the day of his appearing, endleſs trouble and torment to them that have here troubled and tormented the godly, eternal eaſe and refreſhment to them who are now hated and vexed for Chriſts ſake. And to the end this comfort might ſink more deeply and ſtick more firmly, he digreſſeth a little into a deſcription of Chriſts coming to Judgement, opening (as it were) the very Heavens and repreſenting him to their eyes with all his glory. Theſe two Verſes now contain the concluſion of this conſolation, the ſum whereof is, a commemoration of the Apoſtles Chriſtian care and religious practiſe of carrying the names of theſe *Theſſalonians* continually before the Lord in holy petition, and making ſuit for them, that they might hold out in this noble but painful race and warfare, which was indeed the ſcope of his conſolation.

In

In them we may consider,

1. The act or duty simply propounded.

2. The amplification of it,

1. From the adjunct circumstance of time, when or how often he did exercise it.

2. From the moving cause, included in the first word [*Wherefore.*]

3. From the subject or persons for whom, the afflicted *Thessalonians.*

4. From the object or person to whom, [*our God.*]

5. From the matter of the prayer, [*that he would make you worthy*, &c.]

Let us begin with the first. The act or duty performed by *Paul* and two other holy men of God, *Sylvanus* and *Timotheus*, is prayer: [*we also pray*] that is, we do not only give thanks to God for you, comfort and teach you the way of salvation, both by preaching and writing; but moreover, we make earnest requests to God in your behalf. Our lesson hence is,

Ministers must pray for their People.

Teachers of the Church must add

prayers for the Church, to all their other labours, prayers, I mean both private and publick. The sons of *Aaron* are commanded *to bless the Children of Israel, to put incense before the Lord* (a type of holy prayers.) *Samuel* calls the neglect of this duty a sin *against God*. The Prophet *Jeremy* professeth, he had *stood before the Lord to speak good for his hearers, and to turn away his wrath from them*. Nothing is more plain or frequent in all the Epistles almost of all the Apostles. And good reason: For,

Num. 6. 23.
Deut. 33. 10.
1 Sam. 12. 23.
Jer. 18. 20.

First, They are spiritual Fathers of their Congregations, and therefore should have paternal affections in them, which cannot but send forth Prayers for their Children. Will not natural Parents earnestly wish and desire the good of their sons and daughters?

Secondly, Their Prayers may greatly help and advantage the People, by diverting threatned and imminent, or removing already inflicted and incumbent Plagues. *Moses standing in the breach*

breach, turned away the Lords wrath from rebellious *Israel*, and saved them from deserved destruction. The withered hand of that wicked *Jeroboam*, at the Prayer of the Prophet is restored. Two heavy Judgements shewed in Vision to the Prophet *Amos*, prepared for *Israel*, at his intercession were stayed at least for a season. (Read *Amos* 7. 2, 3, &c. 2. By procuring or pulling down from Heaven many blessings upon them, spiritual and corporal. *Elias prayed* (saith the Apostle *James*) and *the Heaven gave rain, and the Earth brought forth her fruit.* If the prayers of private Christians may prevail with God for *healing those that are sick in soul or body*; shall we think the requests of his faithful Messengers, who come nearer unto him, will do nothing? But especially their prayers may obtain of God that blessed fruit, and fruit of their Ministerial travels in the conversion and sanctification of their hearers, than which nothing can be more profitable for the People, and which is the Crown of the Ministers rejoycing. Psal. 106. 23.

First then, many are worthy to be reproved. Some are so full of Satan, that if any of their hearers do but cross or displease them, they break out into black and bitter cursing instead of blessing; wishing Gods Plagues and vengeance may fall upon them. Some are so ignorant, they cannot pray; some so profane, they care not for praying either for themselves or others: they have more skill of swearing and swaggering, than powring out spiritual prayers. Many utter words of prayer in publick, who are dumb at home all the week long, and trouble not the Lord with one fervent and savoury request for the spiritual welfare of the souls of their people. I fear, when the great Shepherd, the Prince of Pastors shall appear, these will appear and be found unfaithful Shepherds. For as that Christian who never prays for himself but in the Church, is convinced to pray only for fashion; so that Preacher who never prays for his sheep but in the Pulpit, may justly be thought to pray of custom rather than

from

from conſcience and zealous deſire of their ſalvation; and he that prays of cuſtom only will (I warrant him) by cold and careleſs teaching (except the wind of praiſe drive his Mill) teſtifie to the world, that he cares not much who carry away their ſouls, ſo he have their fleeces.

Secondly therefore, let all that are ſet over Congregations in the Lord, provoke themſelves to this duty, I mean, to be as well inſtant ſuiters for them to the Lord, as conſtant inſtructers of them from the mouth of the Lord. Let every faithful Steward of Chriſt ſay with *Samuel*, *God forbid I ſhould ceaſe praying* for the people of God committed to my charge. For,

1. If we bear them in our hearts, as *Paul* did his *Corinthians* & *Philippians*, if we earneſtly long after and love them in the bowels of Chriſt Jeſus, as the ſame *Paul* did the ſame *Philippians*; (and what are we but hirelings, if we do not?) we cannot but remember and mention them to God in our daily prayers, as *Paul* did all the Churches. 2 Cor. 7. 3. Phil. 1. 7, 8.

1. Can we see our Auditors rotting and stinking in the Graves of their ungracious courses, stumbling (or poasting rather) in the path of perdition, stabbing and wounding themselves continually, and like mad men treasuring up wrath which shall burn themselves in the bottom of hell? Can we see these things and not pity them, and pitying shall we not by prayer seek to help them? 3. Seeing all our speech without the inspiration of the Almighty, can neither call nor keep men in the state of grace, have we not need with the Apostle night and day exceedingly to pray for them? The converting of a sinner (a work no less difficult than the quickening of one dead) is far above the activity of any means or labour we can use; yea, the power of the Angels of Heaven. A moral dispute of an heathen Philosopher, much more a divine discourse of a Christian Preacher, may stirr up strange pangs and passions, but cannot imprint grace in the soul, no more than turn a stone into flesh. Should

we

we waste our lungs, and weary, yea, wear our tongues with speaking, if God bow not the heart, we spend our strength in vain and for nothing. Now how can we expect or promise to our selves this great blessing, I mean the winning and saving of souls by our doctrine (which a good Pastor thirsteth after more than any earthly commodity, and wherein he rejoyceth more than if ten thousand royal diadems, all garnished with pretious stones, were set upon his head) if we crave it not of God by fervent prayer?

Thirdly, Hearers must hence learn to crave the help and comfort of their godly Ministers prayers. I doubt not but they fare better for them in their persons, children, estate, travels, sickness, seed-time, harvest. Its a good and commendable custom to commend the afflicted in Congregations to the prayers of the Pastor. *Hezekiah* seeing himself and his People in a great and dangerous strait, by messengers intreateth the Prophet *Esay to lift up his prayer for the remnant that were left* in

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the Kingdom of *Judah*. The Apoſtle wills the faithful, when any are ſick among them, to call for the Elders of the Church, that they may pray over them. If any be ſo godleſs, as to deſpiſe or make light account of the praiers of Gods Meſſengers, not only the godly, but the wicked ſhall condemn them: For reprobate *Pharaoh*, when the hand of God preſſeth him, can ſay to *Moſes*; *intreat the Lord for me*; and *Simon Magus* to *Peter*, *Pray to the Lord for me, that none of theſe things come upon me.* But here let *Jothams* Counſel be remembred, *Hearken to me you men of Shechem, that God may hearken unto you.* If thou wouldeſt have thy Teacher to be a ſpeeding ſpokeſman to God for thee, if either thou deſireſt or thinkeſt thou ſhalt ever need the relief of his prevailing prayers in the day of thy calamity, ſee that now thou obey from the heart the doctrine he delivers, ſubmit as a good Child to his holy counſels and admonitions. If thou continueſt to rebel againſt the word which he brings from God, it may be as the

Lord

Lord charged *Jeremy not to lift up a cry for the Jews, nor to make any intercession for them*, because he was determined not to hear; so he will lock the heart and close the lips of thy Minister that though he would fain speak for thee, he shall find neither words nor affections of prayer, God shutting the door of prayer against him, because he meaneth to shut up his mercy from thee, and not to be intreated to do thee good. And this is just, that he who would not hearken when God besought him in his Minister to repent, should not be heard, when by the Minister he sueth to God for favour.

Thus much of the duty. The first thing whereby it is amplified, is the adjunct circumstance of time, when or how often they prayed [*always*] which is not so to be understood, as if they were continually upon their knees, or did nothing else but pray, without intermission but the meaning is, that they continued and renewed every day the practise of this duty at fit times and seasons. So *Solomons* servants are said

to

King 10. to *ſtand continually before him*: and *Jehoiachim, to eat bread continually before the King of Babylon*; that is, he had a daily allowance or portion at meal-times. And the daily Sacrifice in the Law is called the continual burnt-offering, becauſe it was conſtantly repeated twice a day, that is, offered continually morning and evening, as elſewhere the Holy Ghoſt expoundeth himſelf. Now becauſe *Paul* and his fellows may and muſt be conſidered both as Miniſters, and as Chriſtians, hence we obſerve that,

Chriſtians muſt daily exerciſe themſelves in Prayer.

The ſervants of God muſt keep a conſtant courſe of calling on God day by day. This leſſon is taught by the moſt holy mouth of our Saviour, both in that Parable of the Widow importuning the wicked Judge, the ſcope whereof is to teach that *men ought always to pray*, and in his pattern of prayer, wherein he directeth us to beg every day bread for the day: likewiſe by the example and practiſe of the Saints.

David

David, Daniel, Anne, Paul. The reasons are many and evident.

First, What more equal than that part of every day be given and consecrated to him, who is the Lord of the day and of all our time? Is it not reason we should daily do homage and service to him, by whom we are maintained and sustained daily; *in whose hand are all* our days, *all our ways?* Is it not fit he have a sheaf of his own Field, a Cake of his own Lump? They had a morning and evening sacrifice in the time of the Law, shall we, who have greater light than they had, come behind them in honouring the Lord? shall we want that truth, whereof they had the shadow?

Secondly, Prayer is a singular means of neat and Heavenly communion with God, therein the godly not only seek, but enjoy the face of God, talk familiarly with him. And have we not need every day to maintain this communion, which is the root and fountain of all our comfort, to hold and continue acquaintance and fellowship

ſhip with him, *who is our life*, ſtrength, beſt friend? Is it not a ſhame for Children living in houſe with their Father to paſs a day without ſpeaking to him, or looking him in the face?

Thirdly, Prayer ſanctifieth to us (that is, obtaineth of God for us a lawful and comfortable uſe of) all the things and affairs of the day. Without prayer therefore our callings and our labour in them are unclean: whatſoever we enterpriſe or do, is unclean to us; we cannot expect Gods bleſſing on any thing for our good, we cannot be aſſured that it ſhall be profitable or wholeſome to us, we may juſtly fear we ſhall be brought to Judgment and condemned for every thing we do, take, or uſe, becauſe we dedile it.

Fourthly, every day we ſtand in need of many things, belonging both to temporal and ſpiritual life. We want much knowledge, wiſdom, faith, love, fear, &c. our graces have no leſs need to be renewed, our ſouls repaired, than our decaying bodies & bodily ſtrength, by daily food. Now Prayer is that which

gets

gets these vvants supplied, fetcheth from Heaven that blessing by vvhich spiritual strength and stature is augmented, yea by exercising and stirring up Gods graces in the heart, increaseth them.

Fifthly, We are commanded every day to lead holy lives, *to walk as becometh Saints, to have our conversation in Heaven, to pass the time of our dwelling here in fear, to spend that which remaineth of our life, not according to the lusts of the flesh, but according to the will of God.* Novv Prayer is a necessary help and prop of a godly life, a good means of quickening, seasoning, well-ordering the heart, of vvinding it up from Earth to Heaven, and of passing thorough all the parts and businesses of the day, christianly and purely.

Lastly, vve are every day, yea, every hour subject to many dangers, outward in our bodies, families, estates, inward in our Souls, Satan incessantly vvatcheth all opportunities to do us a displeasure, to strike us to the heart vvith some fiery dart, to overthrovv our goings, lays

snares

ſnares for us in the moſt lawful things: provocations to ſin abound every vvhere: hovv ſoon are vve diſtempered, diſſetled? hovv hardly brought into good frame again? Novv Prayer is our Hedge fencing us, an excellent Weapon by vvhich vve drive back Satan, and overcome the evils vvithin or vvithout vvhich encounter us. Have vve not need to be daily armed vvith ſuch a notable help, that ſo vve may ſtand faſt againſt temptations, vvalk ſafely, and hold faſt peace vvith God?

This Doctrine, if vve deſcend to application, vvill firſt reprove Three ſorts: 1. Thoſe that Pray not at all, except in the publick Aſſembly, that riſe up and lie dovvn daily vvithout requeſt-making to God: urge upon them praying at home, their reply is ready, that's too much purity, they have other things to mind, and vvill leave that burden to the Miniſter. The Scripture hath long

long ſince branded theſe for Atheiſts. Not Papiſts only, but even Gentiles ſhall condemn them, one of which counſelleth his Brother, every Morning and Evening to offer to God pure incenſe and oblation, that Gods favour may be towards him, and he may have ſucceſs in his affairs. If amongſt us after ſo long teaching any continue in this ſin, let them know, that as Gods fear is not in their hearts, ſo God is not in their houſes (for he dwels where he is worſhipped by prayers and praiſes) the Devil rules all, and unleſs they repent, the curſe of God, as a canker, ſhall conſume them and theirs. 2. Thoſe that pray by fits only, as when Conſcience gnawes, ſickneſs binds them to their beds, death threatens, buſineſs calls not, or ſuffer any worldly, any trivial occaſion to break off or juſtle out this duty. Shall I fear to ſay, this ſeeking Gods help only in extraordinary ſtraits, argueth, that men think they can do well enough ordinarily without his help, and by their own wit, ſtrength, induſtry, compaſs their

own ends and desires: which a Papist will tell them is Gentilism? Had some of these Men a Neighbour, who would never visit them, but when some urgent necessity did press him, would they not suspect his affections towards them to be cold, and that he cared little for their company? I dare assure them, the Lord judgeth of them, as they of this Neighbour. It may justly be doubted whether ever they knew the necessity, or felt the sweetness of true Prayer. Let us fear, least if we send for, and entertain Prayer but now and then as a stranger, God be strange to us when we would most gladly be acquainted with him. 3. Those that are fallen from their former Conscience and care of practising private prayer, whose hearts can tell them they are particularly touched, if I do but say there are some amongst us, who in former times were as forward and fervent this way as the best, and are now become as careless of praying as the prophane. Its easie to shew the reason why they are weary of Prayer; They have banished the holy

holy Ghoſt, and entertained the unclean Spirit again, which carries them to ſwearing, drinking, delighting in bad company, and thoſe abominations from vvhich they were waſhed; vvhence it is that they have loſt both skill and will to call upon God: they are condemned by their own Mouths, by their own Conſciences when they do pray, and therefore dare not call upon God, but flie from his preſence. The Lord be merciful unto you, that you *ſleep not the ſleep of death, but may remember whence you are fallen, and come out of the ſnare of the Devil.* I ſay unto you in the name of the Lord, take heed you become not very *Cains*, ſpiritual vagabonds, ſtraying and running further and further from God, till you arrive in the land of eternal horrour.

Secondly, let all the Servants of God continue their holy care of daily offering the Sacrifice of invocation. Obſerve the ſeaſons and occaſions of prayer, as thou doſt thy Meal-times. Perſevere in Prayer, and faint not. Reſolve with thy ſelf, rather to ſtrive to per-

form this duty in a better manner and more abundantly, than to break it off and take liberty to neglect it. Brethren why are we so backward to come unto him, to whom the oftner we come, the more we are welcome, the more importunate, the more acceptable? Whence is it that every Year we see or hear of strange punishments, heavy accidents befalling men, whereby they are brought to misery or untimely death? Is it not hence, that true Prayer is out of request with the most? Whence is it, that many have no better success in their Earthly Callings and Affairs? They pray not. Whence that we hear Men complain their Houses are infested with Spirits? (all such things are not fables and illusions, though many be) There is no Prayer in their Houses. Whence is it that we find not help, or more comfort and strength in our troubles? We pray not. Whence, that many of us are ensnared and overturned by every temptation? We Pray not. Pray, and thou canst not want any good thing which God can give, unless

leſs the want be better for thee than the poſſeſſion. In few words, think ſeriouſly of thine own need, and the great gain of Prayer, the danger and hurt of careleſs and willing neglect of it, how highly it honours God, and I ſhall not need to uſe many reaſons for perſwading thee to aſſiduity and conſtancy in the performance of it. Far be it from any truly fearing God, to think, a Chriſtian may be as ſtrong and well armed againſt temptations, as heavenly minded, as able to walk holily and faithfully in his calling, to preſerve peace and purity of heart, without Prayer as with it. They that are thus minded, ſhall I hope acknowledge before they die (if they belong to God) that *this is not the perſwaſion of him that called them.*

Thus much of the circumſtance of time. The ſecond point is the motive or cauſe which induced and ſtirred up the Apoſtle thus to pray, and that was his thirſt after the ſalvation of the *Theſſalonians*, or his earneſt deſire that they might be glorified among other Belie-

vers in the day of Judgment. This is implied in the word [*Wherefore*] as if he should say, And now to the end you may obtain without fail this rich prize of Heavenly happiness, which I have set before you, and towards which you are already marching, that you may be sharers with the rest of the Saints in that admirable glory (mentioned in the former verse) I pray, &c. Here let it be observed, that though the Apostle knew these *Thessalonians* were entred into that good way which would certainly lead to life eternal, and assured of their full and future glorification, yet he thinks it behoveful and needful to help them forward by Prayers. Out of the which we may collect two instructions.

First, that *the best need helps towards Heaven.*

And no marvel. For;

First, as Mans final happiness, so the means leading to it are included in Gods predestination. He that hath ordained certain Men to salvation, hath ordained that by certain means they

they shall be brought to the knowledge of it, strengthened in the faith and hope of it, upholden in the way to it. For whomsoever God hath prepared glory (I speak of those that are of ripe age in the Church) to them he hath left and commended his sacred Word, Pastors and Doctors, Sacraments, Prayer, Watchfulness, Fasting, and the like, with express charge to exercise and attend upon these means, while they abide in this Tabernacle. Now if we did not need these things, God would never have appointed them: he that is most wise, doth nothing in vain, nor cloggeth his Children with unnecessary burdens.

Secondly, not every one that beginneth well, but *he that continueth to the end, shall be saved.* No Crown without perseverance, *backsliding is the way to perdition.* Now the best are prone to turn back from following the Lord, or to faint in the way. For the best 1. have weakness in them; 2. meet with many lets incumbring them. 3. The trade of godliness is difficult,

irksome, and grievous to the flesh. True
Isa. 45. 24. it is, *the strength by which they stand, is in and from Christ*, but conveyed and ministred unto them by the pipes of holy means and ordinances, which himself hath sanctified to that end. In vain do they look to be kept and strengthened by Christ, who wittingly cast away the means by which his strength should be applied to them. These things being so, who seeth not how necessary it is that they who run well, be helped and undershored by spiritual means?

Thirdly, Satan *hath great wrath* against those that are taken out of his hands and *translated toward the Kingdom of Christ*; he labours busily to intangle them in the old servitude, and bring them back into the former bondage. In regard of *this wicked one*, therefore they have need to be supported, lest *the Dragon cast them down* from their good beginnings, and *so their latter end be worse than their beginning*, of which the Devil would be most glad.

First then, we see the folly of them discovered

discovered and checked; who cry down all means, as being of little or no use to them that are in Christ. I know the Mans Name, who compared one commed to Christ, unto a Man that having finished his House, lays aside his Tools. How I pray you (judge in your selves) can those Men, who deny that Scriptures are either guide or rule to a true Christian, who maintains that Ministers ought not to urge & call for repentance, mortification, holy walking; who dislike repetition of Sermons, judge Family-prayer a thing indifferent, dare travel on the Lords day without scruple, rest contented with a reading Minister, cast away all Books but the Bible, and say plainly, Commentaries do but mislead Men, that Treatises directing to lead a godly life will mar Christians: How, I say, can these think, that means and duties are needful? And doth any Man now expect, that by Arguments drawn out of the Word, I should oppose this new Divinity? shall I spend time in shewing how this Opinion fights with

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the experience and practice of *David* and *Daniel*, both of them (though Prophets) most precise observers of holy duties and exercises, and one of them bitterly lamenting the want of publick means? How it voideth and breaketh many Scriptures, as, *Quench not the Spirit*, *Despise not Prophecying*, *Stir up the gift of God in thee*, *Attend at the posts of wisdom*, *Keep thy Heart above all keeping*, *Ponder the path of thy feet*, *Build your selves on your most holy faith*, *Search the Scriptures*, *Whet these things on thy Children*, *Hold fast what you have heard*, *Watch and Pray*, *Examine your ways*, and almost six hundred such like places? (unless they will give us new senses of these plain Texts, never before heard of) or lastly, that it carrieth a too too rank savour of Anabaptism and Familism? No, no, the bitter fruits of such loose conceits in the lives of these new Evangelists, cry aloud that the good Spirit is not the Father of them. Behold here a marvellous policy and stratagem of that many-headed Serpent. The greatest part of the world he

he holds in a ſecure and dead conditi-
on, wherein they came neither for Chriſt
nor means. When he cannot keep
Men from means, he perſwades and
cunningly prevails with many to reſt
contented in the naked and powerleſs
uſe of them, abſtracted from Chriſt,
and his quickening Spirit, the Life of
means. When this plot ſucceeds not,
he will puſh Men into the contrary ex-
tream, perſwading ſo to hang upon
Chriſt, as they neglect all means;
wherein it ſeems ſome of the *Corinthi-
ans* faulted. Oh that theſe Men would
conſider that which the Devil knows
full well, that they who dare abandon
and relinquiſh the means of maintain-
ing Godlineſs and a good Conſci-
ence, will in time caſt off all care of
godlineſs and keeping a good Conſci-
ence; and he who dare bid farewell to
the means of executing Gods prede-
ſtination, is in danger to fulfil his own
reprobation.

Secondly therefore, let us take heed
of ſetting at naught the gracious helps
which God offers and affords for bring-
ing

ing us on in our ſpiritual Journey. Let us lay hold upon them, and apply them with diligence, publick, private ordinary, extraordinary. God could ſave us without them, but will not. We ſhall never be ſo ſtrong as not to need theſe ſtaves, *till we appear perfect before him in his holy Mountain.* Its as vile preſumption and madneſs to think our Souls can be in good plight, and our ſpiritual life continued without them, as to hope for a crop vvhere vve never ſowed, or ſtrength and life without meat and drink. Do vve not ſee that ſuch Chriſtians as uſe them moſt, have moſt grace? Take heed, ſay not in thy heart, *I* am ſure *I* ſhall never fall, *I* cannot be taken out of the hands of Chriſt, therefore theſe outvvard duties are not needful for me, the Spirit of grace vvill make no ſuch concluſions. Its the Devils Logick, not Gods, vvhich teacheth to reaſon from the certainty of Gods grace to the neglect of our ovvn duty. Thus of the former inſtruction.

Our ſecond Leſſon from the ſame ground is, that *Godly*

Godly Mens Prayers promote the salvation of others.

The hearty supplications of the faithful put up unto God, for their brethren, are good means furthering and helping forward the salvation of their brethren. if this were not so, our Saviour would not have taught us to pray, that *Gods Kingdom of grace and glory, may come to others, aswell as our selves that others as well as our selves may know and obey the will of God sincerely, chearfully, constantly*: The Apostle would not have said, *I know this shall turn to my salvation through your prayers*; *my prayer to God for Israel is, that they may be saved, the Lord grant that he may find mercy in that day, If a man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death.* For sometimes the prayers of the godly obtain for others the beginning of actual salvation, that is, conversion (as our Saviours prayer for the Jews who crucified him, took effect when so many of them were brought to repentance by *Peters* first Sermon,

Sermon, and *Stevens*, when *Paul* was converted; therefore the Apostle willeth Christians to pray, that *Heathenish Magistrates* may be turned to the Lord, *and come to the knowledge of the truth*; sometimes the progress of it, that is, the continuance and increase of all consequent blessings and gifts which are preparatives, forerunners, certain prognosticks of perfect salvation, as fuller assurance, comfort in afflictions, spiritual establishment, and the like. Yet here we must know (that we may rightly and soundly understand the point) that Prayer is not a cause moving God to save those whom before he did not intend to save, or making him more willing to save such, whose salvation he formerly willed, for Divinity teacheth, that the will of God admitteth not intension or remission) but a condition commanded and required in us, which being fulfilled by us, the Lord hath promised to shew and shed abroad upon others that grace, which he had purposed before all time, to bestow upon them.

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The which doctrine serveth first to teach us, what is the best office and greatest good turn we can do to any whom we love, or whose kindness we desire to recompence, as faithful friends, bountiful benefactors, kind parents, dutiful children, loving yoke-fellows. Lend them many hearty prayers, intreat the Lord for them, that *they may be delivered from this present evil world, their eyes enlightned, their sins pardoned, their hearts purged, their feet guided in the way of peace*: beg these things for them. If thou prevailest in thy suit, thou hast done more for them, than if thou hadst made them Lords of all that the Iberian *Nimrod* doth either possess or desire, all the Kingdoms of the earth. Oh the dignity, utility, riches of prayer! a good man by prayer may do that for his friend, which all the wealth and power of the world cannot do. The poorest Christian, on whom God hath powred the spirit of supplications, may be very profitable to the rich, helping him to that which all his store cannot purchase. For by

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the Heaven-piercing prayers, which aſcend daily from the Altar of a pure heart in the Temple of his ſoul, he may be a means of *receiving him into everlaſting habitations*, that is, of ſaving his ſoul.

Secondly, hence we muſt be ſtirred up, 1. In our daily petitions, not only to ſpeak for our ſelves, but to remember alſo the whole community of them that belong to God whereſoever ſcattered. Its a great fault in Chriſtians, not only to omit this duty altogether, but to make it (as too many do) a meer matter of form. Indeed our wicked hearts out of ſloth or unbelief, will be too ready to ſay, Alas wherein can our prayers be profitable to them, whoſe faces and caſes are unknown to us. But anſwer them from this Doctrine, our prayers may advance the buſineſs of their ſalvation, and like a proſperous wind facilitate their courſe (or ſet themforward with happy ſpeed) towards the Celeſtial Paradiſe. How are we friends of Gods people, if we deny our helping hand to procure them

in special sort we should be mindful of them that travel under tribulation, and suffer with Christ or for Christ. This duty is included in that general precept, *remember them that are in bonds.* The practice of it occurs often in Scripture. The sweet Psalmist singeth, *redeem Israel O God out of all his troubles, that thy beloved may be delivered, save with thy right hand and hear me.* How often do the Faithful in the Psalms complain to God of the Churches distress and petition for redress? *Daniel* and *Nehemiah*, Courtiers both in great favour with the greatest Monarchs in the world at that time, how mournfully and earnestly do they intreat for the church then in misery? Psal. 74. 79. 80.

For, First, they are our fellow-members, parts of the same body: if one member suffer or be diseased, will not the rest sympathize, and seek the best relief for it they can? if the head ake, the stomack want meat, the heart be pained, the arme wounded, the foot gouty? will not the tongue (the souls orator) by speaking, the hand by wri- *Reason 1.*

ting crave supply, or remedy? sure, else they were unworthy to have any place in the body, or receive life or motion from the head and heart.

Reason 2. Secondly, they greatly need our prayers; for their condition is both pityful and dangerous. They stand as Gods souldiers, in the very heat and heart of the most dangerous battle: have not these need to be well backed by our prayers? they sigh and groan under oppression and wrong: have not these need to be eased and helped by our prayers? they are in the furnace of fiery tryal. Have not these need of the cooling comfort of our prayers? if they should quail and start back whom the Lord hath now brought into the open field, for the maintenance of his truth, the enemies would insult, Satan be proud of his victory, Gods cause in danger to fall to the ground, and many weak ones be discouraged.

Reason 3. Thirdly, we may do them much good by our prayers. We may knock their persecutors in the head (it hath been observed, that the faithful fighting

ing against proud and cruel Tyrants with no other weapons, but prayers and tears have given them blows, after which they could never rise or recover) we may move the Lord to give them compassion, before those that afflicted them, or to raise them up friends and fautors; we may obtain for them deliverance (as the Church did for *Peter*) or strength to stand invincible under the cross.

Lastly, our own hearts will tell us, that were we in their case, we would desire and expect this kindness from others. We would think them unworthy to be called or accounted our brethren in Christ, who hearing of our afflictions, would not afford us the help of their prayers. Now this is a rule in the royal Law, urged also by Christ himself, *whatsoever ye would that men should do to you, do ye even so to them*, and that which is now their lot may be ours e're long: we are subject to the same things they suffer. Suppose we were out of all reach of gun-shot, yet we are commanded to put our *Reason 4.*

selves in their room, and to be affected towards them, as if their case were ours, as if their afflictions were our own proper burden.

Use 1. First then, what manner of Christians are those, who if they pray at all, pray only for themselves? many (alas too many) are of this mind: may but they sit and walk in the warm Sun of prosperity, sleep in a whole skin, line themselves well with wordly wealth, suck in the commodities of a fruitful and peaceable land, let who will take thought for distressed Churches, distressed Christians, they will leave that to them, who have little else to do. To apply this somewhat more particularly. We cannot be ignorant how diverse as dear to God, as the best of us, are at this day afflicted, some pinched and pressed with penury, some imprisoned, some banished: *We have heard with our ears, our neighbours have told us*, how some are spoiled of their goods, houses, children, synagogues, liberty of worshipping God purely, *their temple-songs turned into howlings*, some

some kept in sore bondage by hard & cruel Lords, mourning continually, and *drinking their own tears in abundance, by reason of the oppression of the enemy and the avenger; some given to be meat to the sword of the furious, and sulphurous sons of Babylon: who now is grieved for these breaches of Ioseph?* who lays them to heart? the telling or hearing of these things may prove a pang of pity in us, for the present, but who cries earnestly to God for them? who can say, his soul bleeds in secret for Zions wounds, and thirsts after the peace of her children, as if they were his own natural parents and brethren? that their miseries lie heavy upon his spirit, that he bears them in his heart, when he comes to God in prayer? give me the man, give me the man (that I may pronounce him *the blessed of the Lord*, yea one of 10000.) who cannot take, and find that contentment, which otherwise he might, and could in his own good fare, quiet habitation, commodious lodging, sweet children, to whom the best outward comforts are

leſs pleaſant, and often ſawced with ſorrowful ſighs, becauſe it goes not well with the people, *and Saints of the Moſt high.* Well, we may here learn to judge of our ſelves, if our houſes, our hearts afford no prayers for poor afflicted Chriſtians, if we be not *ſorrowful for the ſolemn aſſembly, if the reproach of it be not a burden to us*, we are as far from a truly Chriſtian diſpoſition, as they that are furtheſt, dead lumps in the womb of the Church, void of the ſpirit of Chriſt unworthy to be reckoned in the myſtical body of Chriſt.

Zeph. 3. 18.

Uſe 2. Secondly, let us therefore make conſcience of this duty: let us never ceaſe to commend unto the Lord his afflicted flock, his peeled and perſecuted people. We ought to lay down our lives for them, if God ſhould call us thereunto; and ſhall we be backward to lend them our prayers? Is it likely we would ſpend our blood to do them good, for whom we will not ſpend a few tears, a little breath? a few hearty deſires and affectionate ſuits, which we may do without hurt? If the *Jews*

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in captivity must pray for the *peace of* heathenish *Babylon*; how much more should the *Israel* of God for *Jerusalem the City of God*? Is not the Christian Church the Spouse of Christ? If we can see Christs own Spouse despightfully used, trampled upon, wounded and not be troubled, nor speak a good word for her, how dare we say the love of Christ dwelleth in us? The Lord (no dobut) hath just reasons within himself, why as yet he sendeth not inlargement and deliverance to his Church, but this freeth not them from blame, who seeming, and calling themselves the Churches children, pray not at all, or very coldly for the prosperity of their mother. Nay, I will say boldly, this denying to help the Church against the enemy, though they never conspired with the enemy, makes them guilty in Gods sight of the Churches desolation, as sure as he that looks on, while a true man is rob'd and murthered, and calls not for aid, is accessary to the murther. Wherefore let us now begin (if hitherto we have been supine

pine and careless) and continue to be importunate petitioners for the faithful in misery; oh let us double our importunity (if it be possible) giving the Lord no rest till he arise, *have mercy on Zion, and stablish Jerusalem, till he tread down her enemies as straw is trodden for the dunghil, and raise up Carpenters, which may fray, and cast down the*
Zech. 1. 21 *horns that have scattered Judah, that there may be no more a pricking briar to the house of Israel, nor any grieving thorn of all that are round about them, that they may be no more a prey to the heathen, but dwell safely, and none may make them afraid.* Let us often set before our eyes their rueful condition, think how many good things they want, which we enjoy; and how little worthy we are to enjoy what they want; labour to be affected with a tender sense of their miseries, that our hearts melting in compassion, may send forth many zealous prayers, the fruit and benefit whereof, they, whom we never knew, never saw, shall undoubtedly feel and reap in one kind or other.

The

The fourth point in order, is the ob- *Interpreta-*
ject of *Paul's* invocation, the Author *tion.*
of the blessings which are afterwards begged, thus described, [our God] that is, the true God, who generally is the God of the whole world, *The Lord of all the earth, the God of the* Zeck. 6. 5.
spirits of all flesh, peculiarly of his own people. Whence let us observe (omitting all others) only this Instruction.

The Lord is in special sort the God of *Doctrine.*
the faithful,

The godly and true believers, have God to be theirs in a special manner. *He is my God, my Fathers God*, saith *Mo-* Exod. 15.
ses, this God is our God for ever and e- 2.
ver, saith the Psalmist. *O Lord, thou art my God*, saith the Prophet in the name of the Church. *The Lord my God shall come* saith *Zachary*, *My God shall supply all your needs*, saith the Apostle. And many such places there are through out the Scriptures. For,

First, he hath selected them out of *Reason* 1.
the world, *and separated them from other people to be his peculiar people*, and embra-

embraceth them with such a love, as he extendeth not to all.

Reason 2. Secondly, *he hath confirmed them to himself*, by making with them a covenant of life and peace, wherein he promised to be a Father and Husband to them, removing evils, conferring all good things, in this and the future life. So much is comprised in these few words. *I will be their God.*

Reason 3. Thirdly, they chuse and *avouch him to be their God*, to whom they give themselves, and yeild all hearty and willing service, duty and obedience, as becomes good children and subjects.

Use 1. First, this serves to controll the sawcineſs and presumption of wicked men, who being the seed of the old serpent, and children of the wicked one, will needs usurp and intrude into the proper right of the righteous, that is, challenge God to be their God, their Father. It can hardly be told, how dishonourable intollerable a wrong these men offer to the Lord: they most indignly debase his excellent Majesty, making him a favourer, Patron, father

of

of naughtiness the companion of Satan, which is most vile impiety; yea blasphemy, should a known strumpet still in all places be calling the King her Husband; would it not be counted impudency worthy to be severely punished by the judges? Let such hear the Lord himself (if yet they will believe him) forbidding him to be so bold with his Name; *What hast thou to do to take my Covenant in thy mouth?* Yea, plainly telling tthem to their faces, *they are not his people, not under mercy, that he is not their God.* It's true, even the vilest men in the world have relation to him, and dependence on him, as a Creator and Conserver: but no man can truly call God his by Covenant, till he find in himself, 1. A sweet mourning in secret, for that he hath done him so much wrong, and still can serve him no better. 2. A sensibleness of his dishonour. 3. An earnest striving to give God his heart in all worship.

Secondly, this Doctrine nay comfort the Godly. Fear not, nor be dismayed *Use 2.*

dismayed thou faithful Christian: if he be thy God, who is the God of salvation and justifier of repentant sinners, thou canst not be condemned: if he be thine, who is greater than all, sin shall not hurt thee, nor Satan *pluck thee out of his hands*. If God be thine, he will keep and care for thee, thou art sure of consolation in calamity, preservation in perils, supply of all wants, his wisdome shall be thy watch, his providence thy portion, his power thy pillar sustaining thee in heaviest afflictions: if God be thine his promises are thine, all those Texts which declare what God is, or will be to his, are as surely thine as if thy name were expressed in them, his Christ is thine, his kingdome is thine, all are thine. If friends fail as the brooks in summer, kinsfolks grow unkind, and old acquaintance stand afar off like strangers, if parents or dear yoke-fellows take their leave and drop down into the dust of death, if earthly stays and comforts, like riches in *Solomon*, take themselves to their wings

Esa. 43. 2, 3.

and

and fly away, grieve not then as others that have no hope, but sing and exult in spirit, seeing God, who is instead of all things, remaineth thy God for ever and ever. *Rejoyce in the Lord ye righteous*, and be thankful for your happiness; *for blessed are the people whose God is Jehovah.* This is indeed true felicity to him that hath God for his God, no good shall be wanting, no evil mortal, nothing can make him miserable.

Thirdly, the faithful are here instructed, 1. To rest on the Lord with full confidence of heart, to appropriate him particularly to themselves, boldly to challenge an interest in him. When God hath pleased of his rich grace to become mine, giving himself to me, how can it be presumption to make claim to him as mine, and say as holy ones have ever said, *The Lord is my God*; from this hold (which indeed is the foundation of all our comfort) the Devil and the Pope would drive us; but we must maintain our title, and never suffer our selves to be beaten from *Use 3.*

from it, especialy in the evil day in di-
stresses and agonies of conscience, imi-
tating our Lord and Master, who when
his Fathers hand so pressed him, that
to his own feeling he had forsaken
him, yet cryed, *My God my God, why
hast thou forsaken me?* 2. To go boldly
to him in praier, seeking and asking of
him all things needful: speak to him
with confidence of acceptance and
audience: if he be our God, he will
deny us nothing. Should we fear be-
ing welcome to our own? *I am the
Lord their God, and will hear them*, saith
God in the Prophet *Zachary*. 3. With
erect and undismayed spirits to pro-
fess and confess his name before the
sons of men. If we call him ours, and
here the Apostle tells us, *he is not asha-
med to be so called*, shall we be ashamed
of him, deny him in the world? if we
do, are we not well worthy to have our
liveries taken from us, and to be turn-
ed out of his service, or discarded in
the day of his glorious appearing? 4.
To be careful of honouring, pleasing,
obeying him, *He shall do my judgements*

Heb. 11 2.

(saith

(saith the Lord to the people in *Leviticus*) *and keep mine ordinances to walk therein. Why? I am the Lord your God.* Levit. 18. 4.

We will serve the Lord, for he is our God, say the people in *Joshua*. For shame never profess thy self to be Gods, never call God thine, while thou makest no conscience of obeying him. Art thou a willing servant of sin, more ready to do what thy lusts lead unto, than what God commands? Sin is thy God. Dost thou bestow upon the world, the profits and pleasures of it, that love, fear, joy, delight, strength, time, which God challengeth, and the godly consecrate to him? The world is thy God. Are thy waies such as agree far better with the will of the Devil, than with the holy will of God? Dost thou not take far more care and pains for fulfilling the mind of the flesh, and Satan, than doing what God requireth and accepteth? The Devil is thy God. See now thou hast chosen and made strange gods to thy self, *other Lords have dominion over thee, the God that formeth thee, hast thou* Josh. 24. 18.

rejected; for no man can serve two masters.

Use 4. Lastly, hence the Sons of men are admonished, to take heed of persecuting (that is wronging) the godly, by word or work; for they belong to *one that is higher than the highest*, the mighty maker of all things is their master, and hath undertaken to be their Protector; he that toucheth them toucheth the Lord, who hath linked himself to them in an eternal league of amity. If God be theirs, he will certainly take their parts, declare himself an enemy of their enemies, smite the proudest that afflict them. Make God thy Foe, draw him into the Field against thee, and see how thou speedest.

Resolution. The last and largest branch of our general division now followeth, which is the matter of the Apostles prayer. Wherein two things are to be considered; 1. The things craved in the rest of the 11 *ver.* 2. The end for which he desired and would have God to bestow them, *ver.* 12. The things craved for

which Paul prayeth unto God in their behalf, are two: for he intreateth the Lord, 1. *That he would make them worthy of their calling.* 2 That he would fulfil all the good pleasure of his goodness, &c. whereof the first is principal the other subordinate, a means conducing and subservient to the former. Let us begin with the former; and first seek out the sense of the words. By *calling*, many understand the glory of Gods kingdome, to which the faithful are called. I see no need of flying to so far-fetcht a *Metonymy*, we may well enough take it in the usual sense; either for that gracious and saving benefit of God bestowed on the Elect, which commonly we call *effectual calling*, or for the state and profession of Christianity, to which they are brought by Gods calling them out of their natural condition; and then the meaning of the other words will be this. We pray, that the Lord will enable you to walk, as becometh those that are the called of God, to direct, and

Interpretation.

strengthen you, that in nothing you may discredit, but in all things to the very end, honour your Christian calling. Hence we may deduce three conclusions.

Doct. 1. The first, *That Christians of themselves would shame their calling.*

The faithful, if God do not guide and uphold them, are in danger to blemish their profession. For prayer to God for any thing, importeth and presupposeth our indigency, and want of the thing prayed for, or else impotency to retain what we have obtained, to perform what is required. The Apostles petition implies as much, as if he had said, though you have received a good portion of Gods grace, unless he continue to be your strength, and stay, you will fall to such courses, as are unworthy your holy calling. *David* a Prophet, endued with a large measure of the spirit of sanctification, how did he discredit his religion, by his adultery, murther, counterfeit madness? *Peter* an Apostle, by lying, swearing, and forswearing, before the enemies of Christ,

and

and by dissembling at *Antioch*? The like may be said of *Noah*, *Jonah*, *Samson*, *Solomon*; for that *Solomon* was an elect vessel, and is a glorious Saint in heaven, I no more doubt, than that he was the Author of *Ecclesiastes*: for this Book could not be written in the time of his primitive integrity, (because he speaks precisely of that as a thing past) nor of his Apostacie, because a soul turned from God would never have taken pains to draw men from all earthly vanities, which is the scope of that Book) nor breathed out such heavenly precepts, as are here found; and therefore was written by a true penitent, who found God gracious, and was received into *Abrahams* bolome. Eccles. 2. 8.

Reasons of this Doctrine, may be drawn. First, from the reliques of original sin, the root and source of sins, which still hath residency, though not regency in the best; the old leaven is not perfectly purged out, *that flesh in which dwells no goodness* dwells in those that have most goodness. The holiest souls do necessarily, though unwillingly Reason 1.

carry about in their bosoms an hereditary disease, which inclines them to drowsines, and neglect of their holy watch. a dangerous deceiver, an enemy like to Satan, lusting against the spirit, rebelling against the Law of their mind, sometimes craftily enticing, sometimes violently haling to those things that are contrary to their calling

Rom. 7. 11.

Secondly, from Satans oppolition, who thrusts sore at them, that he may cast them down from their excellency, out of the hatred he bears both to their Souls which will be wounded? and to Gods Name, which will be blemished by their fall. Therefore he blows the fire of natural corruption, presents objects, and by them worketh upon the heart, offers wicked company, watcheth where they are weakest, when most unprovided, and accordingly assaults them, a thousand wiles he useth all the power and policie of his seven heads and ten horns he applieth to the subverting of them.

Thirdly, from the weakness of the new man. True holiness indeed is renewed

newed in them; but imperfect: their strength is like the strength of a child, now beginning to go, or a man recovering of a great sickness; they neither know, believe, nor love perfectly, and therefore can neither avoid evil, nor do good perfectly. Look then, as he whose sight is dim, or joynts and knees feeble, may easily slip and fall into the mire; so the best Christians being attended with infirmity, whil't they are strangers on earth, are in danger by falling to shame their calling, further than they are supported by God.

The point thus confirmed, serveth further to admonish the godly of three things.

Use 1. First, to take notice of our great frailty. Alas, silly weaklings are we, *unstable as water*, reeds shaken with the wind, if the rock of *Israel be not our arme every morning*, unable to stand against the left blast of Satans mouth, the smallest puff of wordly troubles, ready enough, if left to our selves, to fall as foully, as fearfully, as ever did

Esa. 33. 2.

any, and ſo cauſe the Church of God, the religion of God, the calling of Chriſtianity to be reproached; the beſt of us, the ſtrongeſt amongſt us, had we no better keepers than our ſelves, would ſin like *Peter*, *David*, *Solomon*, *Manaſſes*, yea become *Judaſſes*, *Demaſſes*, *Alexanders*, terreſtial Devils; he that believes not this of himſelf, is blind and knows not himſelf. See what ſmall cauſe we have to be conceited, and confident of our own ſtrength.

Uſe 2. Secondly, to fear continually, to be jealous and ſuſpicious of our ſelves in regard of our great weakneſs, and with all careful and curious circumſpection, to watch over our ſelves, that we be not ſupplanted by ſin. *Bleſſed is he that in this ſort feareth allwaies*; had *Peter* feared his own infirmity, he had not ſtrayed ſo grievouſly. No man is nearer downfall, than he that is furtheſt from doubting himſelf. Had we a child, or ſervant whom we knew deſperately bent to hurt himſelf, or ſome other, or elſe in danger, either by reaſon of ſome diſeaſe to fall into fire

fire and water, of of a bad disposition; to play some lewd, shameful pranck; whereby our house might be discredited, would we not still have an eye to him, and command our folks to watch him at every end? the case is our own; our own traiterous hearts conspire against us night and day to work us woe, to lay us naked before the world, like *Noah* uncovered in his tent, to seduce us into the dirty-paths of sin, that when we have stained our garments, we may be the laughing stock of Devils and wicked men. Oh look we to our selves that we be not deceived by such a cozening companion: no vigilancie can be too great, in observing and taking heed of this thief, this murtherer.

Thirdly, not to insult over, nor to be censorious in judging Christians for their falls. Seest thou one *that calls on the name of Christ*, do this or that unbeseeming his profession? do not presently condemn him for an hypocrite, nor cease to acknowledge him for a brother, but rather *support him in love, and* *Use 3.*

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Doct. 8. *We must labour by all means*

the spirit of meekness, considering thy self, lest thou also be tempted; remembring that thy self, though as famous for faith and sanctitie, as any of these *Thessalonians*, art in danger to do as much, yea more, if the Lord do not lead thee in his truth and righteousnes. But let no man mistake me, or deceive himself; I speak of one, who failing in some particular act, is for the main, undefiled in his way; not of a man that follows sin as a trade, and after illumination and admonition, purposeth to go on still in his trespasses. We may as lawfully and certainly judge such an one to be *de presenti*, a slave of the Devil, one far off the kingdom of God, as call that a crab-tree, which beareth crabs or a thorn; which bringeth the fruits of a thorn.

Doct. 2. The second instruction is, *The godly must by all means grace their calling.*

Christians must so demean themselves both in peace and trouble, as they may honour and credit the Christian-name and profession. For *Paul's* prayer includes the *Thessalonians* du-

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ty, as if he ſhould ſay, we knowing and conſidering, that this is a main thing chiefly to be looked unto, by you that are believers, worthy the labour of your lives, do conſtantly beg for you at the hands of God this grace, that he would make you worthy of this calling. The *Epheſians* are exhorted, *to walk worthy of the vocation wherewith they are called.* *Timothy muſt teach women to carry themſelves, as becommeth thoſe that profeſs godlineſs.* And good reaſon. For,

Firſt, in ſo doing they honour the holy name of God, by cauſing the doctrine and religion of God to be well-thought and well-ſpoken of. Whereas by ſtaining their profeſſion, they blemiſh the glorious name of God. For they open the mouths of the prophane, to blame and blaſpheme religion, to rail againſt and curſe the Goſpel; which things muſt needs redound to his diſhonour. Hence the Lord complaineth of the Jews, that by their idolatrous marriages, *they had prophaned his holineſs*, and again, for that they had made

Reaſon 41.

made his name to be prophaned among the Gentiles by their wicked lives. Indeed the doctrine is holy and good, and no way to be charged with the faults of the persons, yet the men of the world judge of the doctrine, the worth and sweetness whereof they know not, by the works and fruits which they see and know; and conclude there is no such holiness, goodness, power in Gods School, because no more appears in their lives. Therefore the Apostle would have *young women obedient to their own husbands, that the word of God be not blasphemed, and servants faithful to their masters, that they may adorn the doctrine of God our Saviour.* See Tit. 2. 5, 10. 1 Tim. 6. 1.

Reason 2. Secondly, hereby they may further the conversion of the uncalled. How is that, may some say? I answer, when they shall evidently see, what a broad difference there is betwixt their own lives, and the lives of the godly, they may by Gods blessing be convinced, that they are out of the way of life. When their experience shall teach them,

them, that in those whom they have often reviled and condemned, nothing is found worthy to be blamed, they may be brought to feel shame and self-condemning accusation in their own consciences: when they behold such worthy fruits of religion in the lives of others, as even they that will not be good, cannot but commend and admire; they be drawn to some liking of religion, allured to look into it, to enquire and hearken after it, to be acquainted with those that teach and profess it, till at length they be taken in Gods net. Whereas by blemishing their profession, they hinder the salvation of others, hearten and harden the wicked in rebellious courses, in hatred or dislike of Gods truth (who think they have good cause to hate it, seeing it produceth no better effects in those that follow it) and so drives them further from grace and Gods kingdome.

Reason 3. Thirdly, justice and gratitude requires it. For this calling is honourable, and honoureth us: it makes us of Gods houshold, children of God, and the

the Church, members of the Son of God, setteth before us a kingdome, a crown of eternal glory as the prize for which, the goal to which we must runne. Is not this a great dignity? Is not this so worthy a calling, worthy honouring? are we not guilty of horrible unthankfulnes, unrighteousnes, if we do not honour it all we are able?

Quest. Before we come to application, it shall not be amiss, for further explication of the point, to answer one question, how do Christians honour or dishonour their calling?

Answ. Sundryl waies; but these are the principal. They honour it by growing up to an holy dexterity and skilfulnes in the trade of Christianity: when they so receive the word, as they encrease in knowledge and holines, labour still more and more to abound and excell in spiritual understanding, maturity of judgement, power and ability to subdue evil and do good. Contrariwise, they disgrace Christianity by non-proficiency, when after much

much teaching they continue silly punies, babish, ignorant, sticking and stumbling in the very grounds and easiest points of religion, ever learning, and never attaining to any solid, distinct, orderly knowledge of Diuinity.

2. They honour it by stedfast persisting in the holy doctrine they have received against all contrary blasts of vain mouths, when they are so rooted and grounded in the truth, that they are able to stand firme and unmoveable against the enticing words of corrupt Teachers, yea to trie their spirits, discover and avoid them. On the contrary, they dishonour it by being reeds and weathercocks in religion, when they hearken unto, and suffer themselves to be seduced by the subtilties of impostors, and glorious shews of counterfeit Angels of light, vomit up again the wholesom doctrine they have taken down, and drink in the lying words of deceitful workmen.

3. They honour it by an unspotted conversation; when like *Zachary* and *Elizabeth*, They *walk in all the commandments*

ments of the Lord, blameless, and are (as the *Philippians* are exhorted to be) *unblameable, sincere, harmless, without rebuke, shining as lights in the world*, that is, so frame their lives, as they cannot justly be accused of any open and gross sin after their calling. They dishonour it, by falling into reproachful and scandalous evils.

4. They honour it by abounding in fruits of righteousness, when they labour to be full of good works, holy, just, profitable actions, ever to be speaking and doing that which is agreeable to the word of grace, and may honour God, edefie the inward, or help the outward man in themselves or others, ever to be exercised in one good work or other: in a word, when they endeavour seriously, that their practise may answer their teaching and profession. They dishonour it by barrenness, fruitlesness, careless neglect of good works, when they place religion only or principally in knowing or talking, profess piety, but express it not in their practise, or do not constantly

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their sobriety and equity in all their actions, so that the very wicked can tax them for the want of these things.

5. They honour it by bridling and moderating affections, manifesting Christian meekness, when occasions of being provoked are offered; equanimity, confidence and joy in God, when he takes away good things, or brings evil upon them. They dishonour it by suffering passions, now stirred by some adverse and ingrateful occurrences, to overflow the banks and break out into unseemly excess, which they can keep no mean or measure in their anger, are fearful above measure, altogether heartless at the approaching of danger, grieve immoderately for losses and crosses. For worldlings, seeing the children of God so impotent, impatient, timorous, dejected, think within themselves, surely there is no such joy in these mens religion, no such power in faith as Preachers would perswade us.

6. They honour it by union and harmony of hearts and tongues, when

they sweetly conspire and are knit together in judgement and affection, as the boards and curtains of the Sanctuary by rings and tenons, minding, speaking the same thing, walking by the same rule. They blemish it by mutual jars, vvars, dissentions, especially in matters of Religion.

7. Lastly, they honour it by constancy in religion, vvhen they are called to suffer great things for it: holding on in the way of life, when showres of persecution falling, threaten to drown them: willing and chearful forgoing the dearest things for the Gospel. They dishonour it by spiritual cowardise and apostasie, starting back from the truth because of the Cross, shrinking away from the love, profession, practice of godliness, lest they should be troubled and persecuted. This makes men think Religion is worth nothing, for which they that know and have professed it, will lose nothing: this makes men say, these love the world and the things of the world, as well as others, for they will yield to any thing, rather

than part with living, liberty, life.

This inſtruction thus confirmed and opened, ſerveth *firſt* to reprove many that deſire to be counted and called Chriſtians, but anſwer not their ſtile. Some, notwithſtanding all our preaching, are unexpert in the word of righteouſneſs, in the art of godlineſs, grow not in knowledge, but ſtand at a ſtay like dwarfes, and dwel perpetually upon that *a. b. c.* of Religion, which they learned long ago. Some of good age and long ſtanding, have begun to totter and turn after ſeducing ſpirits, which promiſe to open unto them a new way, that they may find reſt and peace to their ſouls, wherein they may walk without a Conſcience. Some, for fear of worldly troubles, let good cauſes fall to the ground. But above all others this point thunders againſt thoſe, who by their diſordered lives, bring ſhame not only upon themſelves, but upon Chriſtianity in general. Its to be lamented, that ſome by idleneſs in their callings, pride, unthriftineſs, undutifulneſs to Governours, unfaith-

sulness in dealings, slipperiness in promises, rigor in standing upon and prosecuting their own right to the utmost, discords and such like gross faults, appearing in their lives, give the wicked occasion of condemning our whole *brotherhood*, and make Religion ashamed that ever she knew them, yea blush and hide her face, if they do but look at her, or challenge any acquaintance with her. And do we serve our Religion thus, (Beloved) in which we hope to be saved? Do we look she should comfort us, plead for us, lead us to heavenly glory, and yet we deal with her, as *Judas* did with *Jesus*, that is, daily deliver her up to be mocked, scourged, crucified, pierced by the spears and arrows of ungodly mens venomous tongues? Do we not fear, lest if we continue to be a shame to our fathers house, exposing it to infamy and obloquie in the world, we be cast out at length as bastards and bond-slaves, lest if we be a shame to the Gospel, the Author of the Gospel be ashamed of us in that great day.

1 Pet. 2. 17.

Secondly,

Secondly, all that call upon the Name of Christ, and are called after his Name, must hence be spurred and stirred up to answer their calling, especially by an holy and unblameable life. Brethren, let us study every man in his place to be an ornament and credit to Religion. Whatsoever things tend to the honouring of our holy profession, let us *think on them and do them*, embrace and follow after them; whatsoever things we know, or justly suspect will disparage and bring an aspersion upon our calling, avoid, abhor them. Away with the works of darkness, let them not be seen among us, they are most unseemly, unseasonable in Christians. What a shame is it that those who are called to so great and glorious things, should live like the base scullions of the Devil? *ought we not to walk in the fear of our God, because of the reproach of our enemies? that we may give no occasion to the adversary to speak reproachfully?* Let us, oh let us strive to be such manner of persons for holy conversation and godliness, that our very Use 2.

lives may proclaim to all men, that our hearts, hopes, country, portion is above, not in this world, that in our words and works wicked Men may smell the fragrancie, and behold the majesty and glory of Religion to their astonishment, and be compelled to say, these are kindly Christians indeed, worthy the Name they bear, *the seed which* Esa. 61.9. *the Lord hath blessed.* Consider I pray you (for I would gladly strike this nail a little further) 1. That profession separated from sutable practice, is a great Enemy of Christs Kingdom. Unreformed Protestants must be content to be ranked among adversaries, as well as Turks and Pagans, and its hard to tell which is most dangerous. For 1. these fight only from without the City of God, and who can look for any better from them, who profess hatred and enmity against the Church? Those living within the bounds and bowels of the Church, put weapons into the hand both of forrain and domestick foes, secretly encourage, strengthen, arm them against Religion, while they

seem to be Friends. 2. Neither should external enemies have any power to hurt the Church, if the sins of those that are in the Church, did not provoke the Lord to become her Enemy, to pull down her wall, and give her into the hands of the uncircumcised. 3. The bad lives of Christians are a great hindrance of the Churches increase. For when the Men of the world see them as earthly minded, as covetous, as contentious, and (in a word) in many things as blame worthy as themselves, they applaud and settle themselves with more confidence on the dregs or dunghil of their own cursed condition, as giving sufficient hope of salvation, they think our doctrine, touching the necessity of holiness and universal obedience in them that shall be saved, to be vanity and falshood, they resolve they need no more repentance than they have (which indeed is none at all) and *so come not to Christ that they might have life*: whereas a good life is a good oratour, perswading and calling others to goodness, wooing and win-

ning the mind even of undecided men to an approbation of it, and so preparing them to be further wrought upon by the word of grace. Whence the Apostle *Peter* exhorteth Wives to subjection from this reason, that *such Husbands as obey not the word, may be won by the conversation of the Wives.* Were we such Christians as we ought to be (saith an Ancient) such as blessed *Paul*, there would be no Gentiles (no prophane men) left among us. We might draw many worlds to the faith.

2. A bad life in Christians makes way for corruption in judgement, renouncing of Christ, and the height of wickedness. For God being provoked by mens imprisoning or imprisoning his truth in unrighteousness, and partial walking in his Commandements, in judgement gives them over to delusions, leaves them to fall into errors and damnable opinions. When men are not what they profess and know they ought to be, it cannot be but they feel themselves often stung, lashed, judged by the word of

God and their own Conſciences. Wherefore to be rid of this trouble and torment, and get liberty from Gods yoke (the ſtrictneſs whereof they cannot endure) Firſt, they begin to deſire (and then labour to perſwade themſelves) that ſome things which they have learned may be falſe, or at leaſt doubtful, not very certain, they invent (or fetch from the Devils forge) colours, excuſed defences of that they mean not to amend, wicked and Atheiſtical concluſions encouraging to continue in their courſe, till at length the ſpirit being wearied and departing, they fall to open prophaneneſs, grow extremely impudent and obdurate in ſin, and ſo their latter end be worſe than their beginning. Wouldſt thou have me ſpeak more plainly? Art thou a Chriſtian in name, but liveſt not like a Chriſtian? Take heed, thou art in danger to be given over to hereſie, to believe Doctrines of Devils, or wholly to forſake the way of righteouſneſs, to return to thy vomit and wallowing in the mire, to become a

ſtinking

stinking snuff or vapour in the nostrils of all men, yea seven-fold more the child of hell than when thou didst first begin to profess Christ.

3. As God expects more duty from his own than others, so their unholy lives disagreeing from their holy calling, kindle his anger, more than the sins of others. *He will be sanctified in them that draw near him. You only have I known of all the families of the earth, therefore I will visit you for all your iniquities.* He takes it most unkindly to be dishonoured by his own people. He will wink at the wickedness of strangers, when those of his family shall be sure to smart for their disobedience, and worthily. For (as one saith) if Gentiles live filthily, its not a thing to be wondred at, nor worthy of so deep censure: but for Christians, who enjoy so many glorious favours of God, to live wickedly, is a thing intolerable.

4. Christians, not Ministers only, should be lights or candles shining and shewing to others the way to salvation.

If

If then by the dark and foggy cloud of carnal converſation, we lead them into the pit, how ſhall we anſwer our Judge? Dread we not that ſentence, *Curſed is he that cauſeth the blind to err in the way?* Indeed the wicked who take occaſion from our unworthy walking to ſpeak evil of the way of God, or to wander in the way of death, ſhall periſh in their iniquity; but we who give the occaſion ſhall not eſcape. Truly, when I hear a man thus taxed, Oh ſuch an one is one of theſe forward fellows, who love Scripture, Prayer, Exercitſes, and yet he will ſwagger in ſome company as well as others, or, he hath ſo deceived me, that I will take heed how henceforth I truſt or entertain under my roof any of that feather, I cannot but ſay within my ſelf, *It were better a milſtone were hanged about his neck and he caſt into the depth of the Sea*, than he ſhould by ſuch un-Goſpel-like carriage, and diſcoloured manners, lay ſuch a ſtumbling block in the world.

5. Think with your ſelves, what comfort can any man have in that life

life which fighteth with his profession, in that profession which is controlled by his life, to which his life daily gives the lie, which will certainly be an indictement and witness against him in the great day? If it be a shame for one pretending himself a Grammarian, to speak incongruously, a Musitian to play or sing unskilfully, how great a shame is it in the sight of God and his holy Angels, for one to profess and make shew of Christianity, and yet so grosly to fail in observing and obeying the rules of it, that his own works condemn him in the gate? What a shame is it lastly, that those who by their lives ought to condemn the unclean world (as *Noah* did by his obedience, and all ought, who hope to *be assessors or benchers with Christ* in judging the world) should give the world just cause to condemn their lives? I would gladly take off mine hand and make an end, but the point holdeth me, as if it were loth to leave you, till you were perswaded. I beseech you *set your hearts to all these words which I testifie unto you*

this

this day, and let them sink down into your ears; yea into your souls. *Let your conversation be such as becometh the Gospel of Christ, walk worthy of God who hath called you to his Kingdom and glory*; that you may by a real demonstration of the power of Religion, stop the mouths of foolish and ignorant men, who would be barking against Religion, by practise and expressions of holiness, muzzle or make ashamed the slanderous brood of Antichrist, who charge us to deny or contemn inherent holiness. *Solomon* said once, *Goe to the Pismire*; so say I, Go the little Bees, consider their ways and be ashamed of irregular lives, of ill composed manners, when you see their little cels or hony-combs so artificially and accurately framed. Consider & remember often, that your Christian calling calls for & requires great circumspection & watchfulness, great purity and uprightness. See you not how careful some Men are when they walk or ride in a fair new suit, to keep it from sporting? So must you your heavenly vocation. Speak,

do

do nothing but that which beſeems your calling, and you ſhall not eaſily offend in word or work. What ſhall I ſay? no more but this, let's either be ſuch indeed as our names import and report to others, or elſe caſt away the names, and call our ſelves from the maſters we ſerve; and the Lord grant that whoſoever heareth or readeth may be perſwaded (or this doctrine may put a ſting into his conſcience, never giving him reſt, till he reſolve) to lead the life of a Chriſtian. And ſo I paſs on to

The third inſtruction, *A Chriſtians walking worthy of his calling, is from God.*

All ability in believers to grace and adorn their profeſſion, is Gods gift. Therefore doth the Apoſtle beg this grace at the hands of God for the *Theſſalonians.* And there is good reaſon for it.

Firſt, no man is of *himſelf ſufficient to think*, much leſs to accompliſh *that which is good.* This, that great Apoſtle, who *was taken up into the third heaven*, confeſſeth and confirmeth in himſelf,

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therefore all the sufficiency of the faithful must needs be from that *Father of lights, from whom descendeth every good and perfect gift.*

Secondly, God gives the first grace, whereby they begin both *to deny ungodliness*, to renounce all that spiritual uncleanness of sin, which is contrary to their calling, and to do those good works, to which they are called, to bring forth new fruits of holiness and righteousness, agreeable to their new calling.

Thirdly, he continues and confirms this grace or gracious work by a subsequent, *upholds them in their integrity, Stablisheth their hearts in holiness*, gives wisdom to espie and shun the snares of the tempter, *Delivers from every evil work*, (and consequently preserves from shameful fals disgracing their calling) waters them as a garden, that they may be fruitful in good works, which are a comely ornament to their profession.

Lastly, he limiteth or restraineth their adversaries, spiritual, corporal, whether

ther soliciting to defection from the faith, or tempting to sin in conversation (suffers them not to assault his children, when, where, with what weapons, with what force and fury they would) or else miniſtreth ſtrength to withſtand and overcome them. Now he that curbs or puts to flight the enemies which would draw us to diſhonourable acts, muſt needs be the cauſe of our honourable ſtanding in the day of battel, and conſequently of our winning credit to our calling.

Firſt then, haſt thou eſcaped many dangerous pit-falls, and quick-ſands in which others have been overthrown, many foul ſins of youth, of age, which have foiled others, and defiled both them and their profeſſion, Haſt thou as a brave Souldier of Jeſus Chriſt, warded or repelled thoſe blows of temptation, which have brought others on their on knees, or driven them from their ſtation? Haſt thou purchaſed the name and repute of a worthy Chriſtian, by a godly, harmleſs, meek, ſober, peaceable converſation, gained

honour

[illegible] self, but to the general calling of Christianity, and so sent abroad the smell of the ointment of thy graces, that others have been thereby induced to speak honourably of Religion for thy sake? Be not proud of it, its God's work in thee, ascribe the glory of it wholly to him who *keeps back his children from evil, and confirms them in good*, without whom we have no stedfastness, no power to live well, or hold out in good courses, but should certainly after we have *begun in the spirit, end in the flesh*. Its truly said of an Enemy, the least temptation, if God [illegible] us, and suffer the Devil to work as powerfully as he can, will be inexplicably invincible.

Secondly, Doest thou desire to honour thy Christian calling by walking as becomes the Gospel? Do for thy self, what Paul did for the *Thessalonians*; send a day post to the Court of heaven, none other but since bus[illegible] on the winged horse of Prayer. *Use* 2.

Spread thy petition, as Hezek his letter, before the Lord; say unto him Lord, as thou hast made me *partaker*, make me also worthy of the *heavenly calling*, give grace that whiles I live, I may shew such behaviour, as is fitting the honourable condition to which thou hast brought me. Let me die, rather than I should admit or commit any thing which might impair the reputation of Religion, and cause Christianity to find worse entertainment in the world. *Guide me therefore by thy counsel, till thou receive me to glory; hold me by thy right hand, strengthen me with thine own might, turn from me shame and contempt, order my steps in thy word, and let no iniquity have dominion over thy servant, keep my spirit ever waking and watchful against sin, stablish my heart in thy fear, my feet in the way of thy precepts, enable me to continue holy and faithful unto death, and lead me in the way everlasting to the land of righteousness.* This is the way to obtain this excellent grace, and he that perseveres earnestly begging it, adding thereunto holy endeavours, making the

matter

the matter of his practise shall be preserved from opprobrious evils.

The second petition of *Paul* followeth, wherein such things are begged as mainly and necessarily conduce to the honouring of a Christians calling, especially by undaunted constancy and perseverance in the time of tribulation. The means are two; 1. General. 2 Special.

The general is, fulfilling all the good pleasure of his goodness. By good pleasure, I understand Gods decree and promise of bestowing on his children all spiritual blessings needful for the attainment of eternal glory, or his love and favour now begun to be executed and manifested to the *Thessalonians*, by effects and real gifts accompanying salvation; this is amplified by the cause. What is the root, fountain, and foundation of this good pleasure? the goodness of God, that is, the kind and gracious nature of God, whereby he is ready to deal bountifully with his creature. The meaning then is, we pray, that the Lord

would accomplish and finish all those good things, he hath intended to work in you and for you, that he would give the fulness and perfection of all those graces, wherewith of his meer grace and goodness he hath purposed, promised and already begun to enrich you. The words may admit two other readings and interpretations, for they may be turned [all the well-pleasing of goodness] that is, all that goodness and holiness which is acceptable and well-pleasing to God. And again [All the desire of goodness] that is, all the good and godly desires of your hearts. But this latter sense is barren and not so suitable to the Apostles words and scope, & the former is included in that which we gave in the first place, which I judge to be fullest, most proper, and therefore most worthy to be preferred and followed.

The instructions to be drawn out of this clause are three.

First, *That all good in man is from the meer goodness of God.*

Whatsoever grace God willeth to

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and worketh in his children, it flows only from his free grace. *God* (ſaith the Apoſtle) *God worketh in us both to will and to do, of his good pleaſure.* You ſhall find the Scripture exemplifying this point in particulars, aſcribing all the ſaving benefits of God beſtowed on his people, to his grace and good will, election or predeſtination to life, redemption, remiſſion of ſins, juſtification, acceptation, vocation, revelation of the myſtery of the Goſpel, and giving of knowledge and wiſdom, ſpiritual vivification, and conſequently ſanctification, regeneration, comfort and hope after their calling, ability for the faithful diſcharge of the duties of their callings, deliverance from evil, confirmation and perſevetance, glorification. Reaſon proveth the ſame.

Firſt, its a ſure principle in Divinity, *Reaſon* 1. the moſt free will of God (which is all one with his goodneſs) is the firſt and ſupreme cauſe of all things. If God be not every way the firſt cauſe, he hath either an equal, or a ſuperior, and conſequently

sequently is not God. Nothing therefore doth induce and move him to do good to his creature, but his own goodnes. If something without him should move his will, that thing must needs be in nature before him, and more worthy than he, he must depend upon it, and suffer from it, but these things cannot agree to the nature of the first cause. Wherefore either we must confess there is no grace and holines in man which springeth not from the sole goodnes of God, or else deny a most certain Canon of Religion, and spoil God of his nature, and prerogative royal.

Reason 2. Secondly, man cannot by any desert provoke God to be good and bountiful to him. For 1, while he is unregenerate, there is no goodnes in him, nothing truly good can come from him: he is dead in sins, wholly corrupt and abominable; his reason is blind, his heart rebellious, his wisdom enmity to God. 2. The good gifts which are in man justified and renewed, and the exercise of them, cannot (

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we will [illegible] be an impulsive provoking cause of Gods augmenting these gifts. Because 1. God purposed in his eternal Councel before the world, to bestow or work that increase, and therefore it being an effect of Gods will, cannot be a cause of the same. 2. Nothing temporary in man, can be a cause of that which is eternal in God; therefore God was not moved by any thing fore-seen in time, to decree this increase. If nothing besides his own goodness, moved him to decree to work it, nothing else moves him actually to work it, else the decree and the execution of it do not agree.

Thirdly, God is not bound to man, owes him nothing, being an absolute Monarch, who hath most full and free power to do with his own what he list. If he give, his bounty is thereby manifested; if he withhold, he wrongeth none. Now if we cannot possibly by any means make God our debtor, it followeth, that whatsoever good we have or receive, it proceeds from his only kindness. *Reason 3.*

Use 1. First then here are confuted, first some false Doctrines of the Papists; As 1. That a sinner not reconciled to God, may by preparatory works of repentance, deserve in some sort justification, which they call the merit of congruity. I am not ignorant how one of the Master-dawbers of Mystical *Babylon* goes about to salve this point by a favourable interpretation; but if there were no snake in this grass, *I* marvel why some of great name and note among them (who doubtless understood well enough the tenets of their own times) vvished the abolishing and abandoning of it. 2. That Man is able by a power naturally inherent in his will, if it be but helped and vvakened by grace, to believe and convert. Indeed they disavovv this Opinion (as whore-masters are sometimes ashamed of their bastards, but they must be content, will they nill they, to father it. For the vvritings of the Jesuits (who in this point are hotly opposed by their own

own pue-fellows the Dominicans) witneſs that beſides the outward means, they acknowledge nothing neceſſary to converſion, but inſpiration, illumination, excitation, they require not any ſuper-natural habit or principle infuſed into the will by which it may be diſpoſed and elevated to produce the act of faith: they make effectual grace to be nothing elſe, but Gods perſwading and calling Men in ſuch a time, place, manner, as he foreſees moſt agreeable to their diſpoſition, inſpiring ſuch motions, as he ſeeth by their free-will they will embrace: yea, ſome of them ingenuouſly confeſs, that the firſt radical cauſe of the efficacy of grace is the co-operation of mans will. 3. That men may merit (yea others for them) increaſe of grace, perſeverance and reſtauration by repentance, when they have fallen. How theſe Romiſh Opinions are repugnant to the doctrine in hand, grounded upon the plain words of the Apoſtle, he is blind that ſeeth not. Secondly, the doctrine of the *Arminians*, who maintain

tain that the ground and cauſe of Gods election, is foreſight of faith, and perſeverance in perſons to be elected, that God ſends the means of ſalvation, and offers his grace to this or that people, becauſe he did ſee and know they would with humble readineſs embrace and rightly uſe that grace and come when he called. 1. Theſe are right builders of *Babel*: Is not this moſt horrible & moſt wicked confuſion, to thruſt the firſt cauſe out of his rank, and ſeat the ſecond in his room? to ſubject the Creator (or make him inferiour) to his creature? to fetch the firſt riſe or ſpring of mans ſalvation from man? It is no leſs abſurd and blaſphemous (for ought I can ſee) to ſay, Gods will had or needed an external moving cauſe in ordaining things, than to ſay his power had or needed an outward help in creating things. The Papiſts ſhall riſe up in judgement and condemn them, ſome of whom do affirm roundly (and confirm as ſoundly) that there is no cauſe in us of Gods predeſtination, that election is altogether free, without

without prevision of good works. 2. What faith could God fore-see in man not half, but wholly dead in treſpaſſes and ſins? what power of willing their own converſion in Men of ſtony hearts, altogether impotent to ſpiritual good, mancipated to Satan? 3. Laſtly, where they ſay, God beſtows means of ſalvation upon ſome rather than others, becauſe he ſeeth they will profit better by them, a purblind Papiſt will tell them its manifeſtly falſe. For if that were the reaſon, then the Lord ſhould always ſend his Goſpel and Miniſters to thoſe that are moſt towardly and capable, deny them to thoſe who are moſt hard-hearted and rebellious: but we ſee in Scripture and experience, he often ſends them to thoſe that are worſe than others, as to *Iſrael* a gain-ſaying people, a people of ſtiff and ſteely necks, adamantine hearts, brazen fore-heads, more ſtubborn and inflexible than the Gentiles, than the Tirians and Sidonians. Ezek. 3. v. 7. Matt. 11. 21.

Secondly, This muſt teach us humility. We have no cauſe to be lifted up in

in pride for any good thing we have or can do. For its neither from our selves, nor procured and purchased from God by any worthiness or work of ours. Nothing is our own but evil, let us take nothing to our selves but shame and confusion. Hast thou honour, riches, children, bodily strength and activity, friends, gifts of nature, graces of the spirit? say with *Jacob*, these are the riches, the children, the gifts which God hath graciously given me. If thou feelest at any time such thoughts as these arising in thy heart; Because of my sincerity, obedience, hearty and constant praying, I have better children, better success in the world than others, I am preserved and delivered out of dangers wherein others perish, judge them to be the issue of Satan, that father of pride, who perswaded our first parents and still would all his posterity, to affectate the Divinity, and therefore serve these cockatrice eggs, as they deserve, trample upon them, crush them, cast them in the Devils face, & know that our obedience

dience is not a cause of Gods kindneſs and benignity, but a way or path leading to the taſte and feeling of it (God who is faithful having promiſed that whoſoever walk in that way ſhall find him gracious and bountiful) or a condition pre-required in thoſe that ſhall taſte the fruits of his goodneſs, which condition (not man by his own power performeth, but) the grace of God worketh and produceth.

Thirdly, This ſhould ſtir us up to magnifie and extol this goodneſs of God, which giveth us all good things, not onely abundantly, but freely. If all the rivelets of bleſſings, wherewith we are watered, flow from the Sea of his mercy, its meet they ſhould reflow thither by thankſgiving. We ſhould imitate the Marigold, vvhich continually turneth it ſelf to the Sun, from whom it receiveth juyce. If we have received great kindneſs from one, at whoſe hands vve could never have expected or deſerved any ſuch thing, how are vve affected with it? vve cannot eaſily make an end of commending him, nor *Uſe 3.*

nor satisfie our selves in thanking him. Oh (say we) such a man is a mirrour of good nature. When I was a meer stranger to him, had none to mediate for me, could give him nothing, nor any way pleasure him, of his own accord, out of his own free disposition, he thus and thus befriended me: Oh how am I bound to him, I shall never forget it while I live. How much more (brethren) should the praises of the goodness of our God be ever in our hearts, in our mouths, who loved us when we were enemies, sought us when we strayed like lost sheep, found us when we sought him not, called us when we resisted him, remembreth us when we forget him, keepeth promise with us most faithfully, when we are unfaithful to him, followeth and *ladeth us with his benefits*, when we have forfeited all by unthankfulness, undutifulness? how should we awaken our dead hearts to admire and glorifie this so
2 Sam. 7. 21. free mercy of the Lord, and say, *for thine own sake, and according to thine own heart* (O God) hast thou shewed me unworthy

worthy wretch, *less than the least of all thy mercies*, all this grace and truth: *blessed be thou for ever and ever, and blessed be thy glorious name which is exalted above all blessing and praise.* Neh. 9. 5

Let this suffice to have been spoken of the first lesson: Now secondly, vvhenas the Apostle prays in this manner for a people excelling many in grace and goodness, in the next place we set down this conclusion.

Fulness of grace is not given at once, but by degrees. Doct. 2.

God is able enough to replenish his children with all holiness, and lift them from the hell of misery, wherein he finds them, to a state of perfect happiness in a moment: yet he pleaeth to proceed step by step in opening and displaying to them the treasures of his goodness, and not in an instant to powre out upon them all his spiritual riches. Therefore *Salomon* compares a *just mans path to the shining light that shines more and more unto the perfect day.* Pro. 4. 18. Hence are these Exhortations, *as ye have received of us, how ye ought to walk and* 1 Thes. 4. 1

please

please God, so abound more and more, grow in grace, put on the new man, cleanse your selves from all filthiness of flesh and spirit, and these promises, *the righteous shall grow like a Cedar in* Lebanon, *ye shall grow up as the calves of the stall,* and the like. For,

Reason 1. First, the Lord stoopeth to our infirmity. We are dull in conceiving, slow of heart to believe, like infants, or narrow-mouthed vessels, which receive liquor but by drops. As therefore the loving nurse or mother in feeding, the wise father or school-master in teaching, accommodate themselves to childrens weakness, rather considering what and how they are able to take, than striving to powre in all themselves are able to give, whereby life or memory may be over-whelmed: so the Lord in dispensing of his graces, attempers himself and his dealing to the infirm capacity of his servants, imparting them by degrees, because they are not fit to receive them otherwise.

Reason 2. Secondly, as God in the first creation made and adorned this spacious and specious

ſpecious world, not in a moment, (which to him had been as eaſie) but ſucceſſively in ſix days ſpace, partly that man might learn by his example, to take more time, leiſurely and diſtinctly to meditate of his works, partly to help man the better to conceive of his workmanſhip, and in what order the parts of the building were joyned together; (whence many profitable conſiderations ariſe, whereof this is not the leaſt, the admirable power of the builder appears, in cauſing light and day, before there was any Sun, graſs before rain and the like, which we ſhould not have ſeen, if all had been diſpatcht in an inſtant:) ſo in the reparation of the world he perfects ſanctification in his children gradually, by little and little, that he may lead them to a more diſtinct and punctual notice-taking of all his graces in themſelves, and the foot-ſteps of the worker, that is, the ſundry wonderful waies and paſſages of his providence and adminiſtration in the perfecting of them. (Whence they gather much ſweet experimental

knowledge) that he may give occasion more fully to observe, deeply ponder, and highly praise his wisdom and power, which shine forth more conspicuous and illustrious, in his making a small grain of grace to prevail against a world of corruption, and bringing them thorow so many weaknesses, battels, seas of troubles and temptations, falls and foiles, (every of them threatning death) to compleat holiness and happiness, than if he had made them perfect at their conversion.

Reas. 3. Thirdly, the Lord will have his children wrestle for a time in a state of imperfection, that he may train them up in humility, Let them see their own impotency, and that all their strength is in him and from him, quicken them to pray, and earnestly desire the coming of the kingdom of glory, teach them to ascribe their salvation wholly to him, duly to value and esteem his graces, the want whereof hath so pinched them, the keeping and increase whereof costs them no small care, strugling, and contention. Our first father received all his

his portion at once, (an exceeding great stock of grace:) but he quickly forgetting both God and himself, spent it and proved a bankrupt. Wherefore our heavenly Father thinks fit to give us ours by little and little, that we may know, and all the days of our life acknowledg our selves to be beggers, depend upon him for a continual submiſtration of new grace, learn better to husband and improve that little which he hath put into our hands.

First, this Doctrine confutes all those *Use 1.* that dream of perfection, attainable in a short moment: As 1. Papists, teaching that in Baptism the soul is made inherently as pure, spotless, glorious as the Sun, and grace infused by which a man is made able to fulfil the Law. Alas, no marvel men roave strangely, speak absurdly and ignorantly of the state of grace, and the saving workings of the holy Ghost, when they have no experience of these things in themselves. 2. Familists, and such like fanaticks, who boast of such a fulness of holiness, that they need no further pur-

ging, who (if their confident affirmations may be believed) have so much joy, that they need or desire no more in heaven, brag that they are past the doctrine of the hearts deceitfulness, never crave pardon of sin, and deridingly tell them that do, they have their pardon on their back, acknowledge no use of the Law after justification, feel no need of preaching, prayer, Sabbaths, use these things rather least they should give offence, than for any necessity, professing to the same purpose this to be their opinion, that the new man may be so strong as it shall not need any means; and to this height they are mounted in a few months, I might truly say, days, even by hearing one or two Sermons. Well, we need no other argument (if we be wise) to perswade us to stop our ears against such erroneous spirits, but this, that they boast of and arrogate to themselves the possession of such things, as *Paul* the greatest of the Apostles had not attained many years after his conversion, not many before his death, as

appears

appears by his complaint to the *Romans*, his confession to the *Philippians*.

Secondly, this must comfort and stay those righteous souls, who are much dejected because they find much corruption, and great want of grace in themselves. I forbid them not to deplore and grieve for their spiritual defects, not to seek to the fountain for supply and perfecting his work in them, only I exhort them not to be dismaied, nor to conclude they have no grace, because they have not the measure they desire. Thy case is the common case of all the godly, not one of them but hath his wants to complain of, not one of them but feeleth in himself much emptiness, great weakness of holiness, much ignorance, vanity, unbelief, hardness, deadness, inordinacy of affections, nay evil motions and inclinations: yea, the better any man is, the more he discerneth and groaneth under these things, and confesseth himself far short of perfect fulness. Look not the Lord should deal

otherwise with thee, than with all *the sons he brings to glory*. Be content therefore first to be a babe in Christ, for so thou must, before thou canst be a tall man; be content that the seeds of grace do first poorly peep up and sprout in the mould of thy heart, which in time will grow to be great herbs, and fill the whole garden. If thou wert recovering of a great sickness, though health should return very slowly, wouldst thou not be glad and praise the Author of life? Do here in like manner, rejoyce and bless God, that thou art begotten again and come into the new World of new Creatures, though thou wantest much of that strength which some have attained.

Doct. 3. The third instruction is, *Christians should desire a full measure of all graces or spiritual gifts*. That which *Paul* beggeth for his *Thessalonians*, every believer ought to desire for himself; but *Paul* desireth that God would accomplish in them, all good things needful for their salvation. This is further confirmed in those places, in which the Apostle

postle prays (or testifies that he prayed) for them to whom he writes, *That they might be filled with all knowledge of God's will, abound more and more in knowledge and in all judgment, be filled with the fruits of righteousness, yea with all the fulness of God, made perfect in every good work, to do his will*: those places also which exhort to such things, as, *Be ye perfect even as your Father which is in heaven is perfect, be ye filled with the Spirit, and such like.* Ephes. 3. 19. &c.

And good reason. For first, there is a certain fulness attainable in this life, which appeares, because 1. God hath promised *to repleniſh and ſatiate the hungry ſoul, to poure his Spirit abundantly on his people, to fill the earth with the knowledge of himself, as the waters cover the ſea, to make the parched ground a pool, the thirſty land ſprings of water, the feeble in the Church like* David *in ſtrength, ſo that they ſhall mount up with wings like Eagles, run and not be weary, walk and not faint.* Now he that promiseth, wanteth neither will nor power to perform his word, being the All-sufficient, a most *Reaſ.* 1.

bountiful Father and Master, *Rich to all that call upon him, giving liberally and upbraiding no man, delighting in the prosperity of his servants.* 2. The Scripture affordeth examples of such as have attained it. I speak not of extraordinary persons, (such as the Apostles, of whom joyntly it is said, *They were filled with the holy Ghost*, as the same is affirmed particularly of *Peter* and *Paul*, such also as were sundry ministers & believers in that first Church, for example, *Steph'n* & others with him in *Jerusalem*, *Barnabas*, &c.) but of ordinary Christians. Doth not the Apostle give this honourable testimony of the ancient *Romanes*, that he *was perswaded they were full of goodness, filled with all knowledge*? Of the *Corinthians* and *Ephesians*, that *they were enriched with all knowledge, utterance, wisdome, prudence*? Now that which God hath promised, and the Saints have received from him, why should not the godly still desire and hope to obtain? If in any thing this point contradicteth other Scriptures, and the places mentioned in the former Doctrine, I answer,

1.

Rom. 15. 14.

swer, fulness is either absolute, such a perfection as admits no defect, this is reserved for the life to come; or comparative, such a measure or degree of grace, as fitteth & falleth into a grown Christian, is answerable to the age of a Father in Christ, which in respect of the weak beginning of young Christians, may be termed fulness: this is that we affirm may be found & enjoyed here on earth: wch thing the Apostle also plainly teacheth; for in the very same place where he denies himself to be perfect, he calleth himself & those believers in *Philippi*, that were of good standing and growth in Christianity, perfect, wch sentences seemingly contrary, are to be reconciled by the fore-named distinction.

Secondly, this fulness is exceeding comfortable, for it gives strong assurance of the special and everlasting love of God. The richer a man grows in grace, the more is his election evidenced and sealed unto him, (because this is the fountain whence all saving and gracious gifts, as streams do flow) the more he is conformed to Reason. 2.

Christ,

Christ, and so ascertained of Christs dwelling in him, the nearer he draws to heaven, and the life of Angels, hath more certain testimonies and pledges of his salvation, and lastly, the less power shall any evil, which can befal him, have, to disquiet his course, damp his joy, disturb his inward peace, or remove him from his stedfastness.

Reas. 3. Thirdly, the more a man abounds with grace, the more able he will be to glorifie God; First, in word, he will be often breaking out into *Pauls* doxologies. *When the soul is satisfied as with marrow and fatness, the mouth will praise God with joyful lips: if the heart be filled with the Spirit, the mouth will be filled with Psalms and spiritual songs of hearty thankfulness.* Secondly, in works of obedience: 1. Active; As abundance of spirits in the body, makes one more light and lively: so abundance of grace in the heart makes a Christian go about Gods business more nimbly, strongly, with more chearfulness and largeness of heart, more ready to do

Psal. 63. 5. Eph. 5. 18, 19.

the

the good will of God, more fruitful and abundant in all good actions. 2. Passive: As he that is well lined with meat and drink, will best endure winter blasts, and as the body, or any part of it, the fatter it is, the less it is pierced with pinching cold; (whence it is, that in greatest frosts, our eyes never feel cold, because the fatness of the white keeps them warm:) so the richer any one is in grace, he will bear afflictions the more equally, rejoyce in tribulations more sweetly, and like the Elephant, walk most steadily under the greatest load.

Reas. 4. Lastly, the best have some vacuity or emptiness in them, and therefore stand in need of repletion, (for neither doth spiritual light so perfectly possess their minds, nor holiness their wills, that there is not place for increase) and these heavenly graces are of all things in the world incomparably far the best, and worthiest, as being the very image of God, coming from heaven, and fitting for heaven, excelling finest gold, and costliest pearl a thousand

times

times further than these excel the mire in the streets. Is not a large portion of such riches worthy to be desired?

Use 1. This reproveth three sorts; 1. Our muddy and base minded wordlings, who thirst indeed after fulness, but of Mammon, of earthly and outward blessings; they desire, but what? To see *their corn and wine encreased, and God abundantly bringing into their hands, even more than heart can wish; to have their bellies filled with his hid treasure, their garners full, affording all manner of store,* their bags full of gold and silver, their *hearts of food and gladness*, that they may be able to say to their souls, with the rich man in the Gospel, *Soul, thou hast much good laid up for many years, take thine ease, eat, drink, and be merry*; these are the things which the men of this generation admire, this is the only happiness their Souls long to find. As for the gifts of the Spirit, the riches and ornaments of the Soul, which make man an Angel among men, abide with him in death, and goe with him into heaven, they are so far

from

from desiring to be filled with them, that they care not for tasting or being acquainted with them, yea, scarcely once think of them, except when they are forced in hearing a Sermon. Alas silly-wood-cocks, whose whole life is in sucking the ground! when you see a company of little children, busie as Bees in making houses, and banquets, and yet, if a shower fall, or hunger pinch, take themselves to their heeles, and seek refuge, or relief elsewhere, do you not laugh at their folly? Should you send your servant to buy in a market-town, spices, drugs, wines, and such things of special price and use, and he come again laden with clay, or pebble-stones; or should you see a Merchant undertake a long, painful, perillous, sily voyage into the remotest parts of the world, and return at length fraught with sand, vile earth, or such baggage, as either he could not carry out of the ship with him, or if he did, would not profit him; would ye not stand amazed at the mans madness? I tell you before hand the terrours of

death

death shall open your eyes to see, and confess the case to be your own: that is, that all the study, thought, care of your whole life, hath been consumed in heaping up goods, which can do you no good in the day of wrath: or else, if your hearts in death be turned into a stone, like *Nabals*, (which is much to be feared) you shall curse your selves in the dark dungeon of hell, and say, Fie upon us idiots, more brutish than the beasts of the field, we never lived the life of men, or reasonable creatures before God, because in so many years we never began to mind, or do, what we were born to mind and do above all things. In the mean time, I wish you to consider, that he cannot be Gods child, who contents himself with Gods basest blessings. Did you see one in a Gentlemans kitchin, feeding upon scraps, or the coursest food in the house, you would not doubt to conclude, this is none of the children, but some scullion, or one that belongs not to the family: apply this to your selves, and you shall find just

cause

cause to fear that you are but vessels of dishonour, slaves, that must not abide in the house for ever.

2. Prophane Protestants are here to be taxed, who are (or strive to be) *full of wickedness, and perverseness*, like *Jerusalem*; *of mischief, and subtilty*, like *Elimas*; *of hypocrisie, and iniquity*, as the Pharisees; *of all unrighteousness*, as the Gentiles; *of envy and wrath*, as the unbelieving *Jews*; *have mouths full of cursing and deceit, eyes of adultery, tongues of deadly poyson*, who (in a word) take the high way to be filled with the spirit of Satan. As *Abner* said to *Joab*, so I to these, *Know you not, that it will be bitterness in the latter end?* When for every sugred morsel of sin, which now goes down so pleasantly, you shall receive a double portion of the sowre sauce of vengeance? The more you fill your selves with the liquor of hell, the more will the Lord fill you with the *dregs of the Wine of his indignation*, and dash you like bottles one against another: the more pains you take *to fulfil the lusts of the flesh*, the more

Ezek. 9. 9. Act. 13. 10. Matth. 23. 28. Rom. 1. 29. Act. 13. 45. &c.

more you fill up the measure of your sins; and take heed, *lest God accomplish his fury, and fulfil the good pleasure of his justice in your condemnation.*

3. Many of better proficiency are to be censured, who finding in themselves some seeds and elementary rudiments of godliness, let fall the sails of their desires, and sit down well contented. I wish this *Corinthian* and *Laodicean*-like fulness, be not a sickness too common among Christians; but I fear too many, not of the worst sort of our hearers, if once they have but thus far profited, in Christianity, that they can thank God they are much reformed in mind and life, or perswaded of the truth of their conversion, think themselves rich enough, they have gotten grace sufficient to save their souls, and now they are well-satisfied, they will not trouble themselves to labour for any more. This is to manifest our own consciences being witnesses; we have no questions, we feel no poverty of spirit, we complain of no wants, our secret sighs, and fervent longings for grace, are

are dried up and withered, the temper of our spirits is cold and dead, as the winter season, our affections are grown flat, and frozen, we please our selves in a conceit or self-sufficiency, and that more holiness, than we have already attained, is superfluous. But brethren, if we be so easily, so quickly satisfied, and glutted with Gods dainties (which make true believers more hungry) I testifie unto you, we may justly fear, that we never rightly tasted, at least never kindly digested them, but have all this while dreamed, and been deluded by Satan, and consequently, doubt of our conversion. Assure your selves, when God shall call us to an account (such a time will come, and how soon we know not) we shall have small comfort in looking back, and recounting, what a long rich spiritual seed-time, and harvest, we have enjoyed, wherein manifold means, and opportunities of getting a fair stock of grace, have been plentifully afforded, and we in the mean time, like loitering sons of shame, dallying with Gods

bounty; and neglecting to redeem the season, have gathered little.

Secondly, if the godly must desire, it followeth, that in the use of all sanctified means, they must labour for the accomplishment of all Gods gracious pleasure in themselves, all gifts accompanying salvation. We must not rest in any measure of holiness, but press after perfection of every grace, and never rest till we see, yea feel powred upon our heads, all the goodness that God hath promised to shew his children in this life. Truly, as the heathen King is reported to have wept, when he heard a Philosopher speak of more worlds than one, because himself had not yet conquered one: so its a thing much to be lamented, that whereas God hath provided for his children, even in this world, such a liberal portion of grace, as might make their lives an heaven upon earth; the most of us enjoy and receive so little: the reason whereof is, because we are not covetous enough, we beg not in good earnest, or else second not our prayers

with

with suitable endeavours, we aim not at a great measure. Alas, that we should be so poor, and have a father so able, so willing to enrich us. I beseech you therefore, *if there be any consolation in Christ*, if ever you have tasted how *good the Lord is*, stick not in beginnings, call upon your selves to strive and endeavour after the highest degree of mortification, and power to resist, and conquer remnants of corruptions, the highest degree of all positive graces, knowledge, faith, love, joy, fear, &c. the highest degree of chearful and constant obedience, of lively and fruitful walking before the Lord, the highest degree of peace and comfort, of strength, stedfastness, boldness. The means in which we must strive, are 1. A constant attending upon publick ordinances (especially the Word preached, and the Lords Supper) which God hath sanctified for perfecting the Saints, and by which he is wont more and more to convey his graces into the souls of those, who use them with pure and prepared hearts. 2. Feeding much

upon Christ by application of the promises, drawing and keeping near him in our spirits, taking all occasions of looking up, and speaking to him, often bringing, and baring your hearts before him, as husbandmen do the roots of their trees before the Sun: the reason is, because he is not onely *the fountain of goodness*, who makes the spirits of those that delight in approaching to him, and walking with him, watered gardens: but also, *that Sun of righteousness*, whose sweet and quickening heat, doth enliven, regenerate, renew, impregnate with spiritual graces and fruits, the invisible world of believing souls, and advance the same to perfection spiritually, as this visible Sun doth creatures in this visible world naturally: the more communion any one hath with this fountain, this Sun, the more grace he shall be sure to have. 3. Plying God with fervent prayers, springing from spiritual hunger, and deep sense of our own beggery, intreating him by the wind of his Spirit, *To blow upon the garden of our hearts*,

to earth, that the spices thereof may flow forth. 4. Improving, and blowing up grace by spiritual exercises of reading, singing, meditation, conference, private communication of gifts. 5. Evacuation, purging out by renewed repentance, such matter as might cause an oppilation of those passages, in which grace should flow unto us; for Christ, to whom we are joyned as members (if we be believers) is an head *full of the holy Ghost, full of grace & truth*, if we desire to receive abundantly of his fulness, we must take heed, the nerve of faith, and pipes of Gods ordinances be not stopped, or made ineffectual in us by our worldliness, deadness of spirit, lusts, or some known corruption too indulgently handled. 6. Laying our hearts low before the Lord, in humiliation and humility, for the low valleys, because they receive most dew and rain into their bosoms, are most fruitful: so the humble heart, the broken spirit, is of all others a subject most capable of the spirit, and shall be most plentifully watered

Song 4. 16.

with the showres of grace, because the God of all grace and goodness hath promised to dwell in such a spirit.

Do you now see the way? Walk in it, that you may find rest to your souls. Do you know these things? *Blessed are you if you do them.* And therefore, still suffer the word of exhortation, in the use of these means, propound this mark to your selves, *To be filled with the holy Ghost, with wisdom and understanding, with all riches of full assurance, with all might, patience, and long sufferance, with joy, and peace in believing, to be full of good works, of mercy, and good fruits, of thankfulness, and Gods praise all the day.* Oh spare no pains for storing up abundance of grace, as *David* said of his children, *the fruit of the womb happy is the man that hath his quiver full of them*: so may I much more truly say of the fruits of the spirit, happy is the man that hath his heart full of this treasure: here only covetousness, yea violence is lawful, and holy. Say not within your selves, this is an hard doctrine, and impossible. What? we cannot be

perfect here, such thoughts are prompted by Satan, to make you lazie, and rob you of your crown. The Apostle *Paul* was not ignorant of this, yet *He forgat the things that were behind, and stretched himself unto the things before, yea laboured, if it were possible, to attain to the resurrection of the dead.* So that, though we cannot reach an entire and compleat perfection, yet we may, and must grow still more and more perfect, and though our attainments shall never in this life overtake, and equal our desires; yet as he that shoots at the noon-Sun, though he be sure he shall never hit the mark, is sure to shoot higher than he that aims at a bush: so if we desire, and aim at the highest pitch of grace, vve shall be sure to outstrip our fellows, and attain such a measure, as shall make our profession, both comfortable to our own souls, exemplary to our brethren, and glorious in the eyes of strangers.

And thus much touching this branch of *Pauls* prayer: for though I perceive there is one point more couched in it,

which have not been handled; yet for brevity, I will refer, and reserve it, to be wrapt up (as well it may) in the conclusion of the next member, which now remaineth to be opened; wherein a second thing is craved by the Apostle, as a necessary, and more special means of making them worthy their calling.

The words are [*and the work of faith with power*] where consider 1. The blessing asked, which is, fulfilling the work of faith. By work of faith, may either be meant the exercise, operations, fruits of faith; faith, stirring, acting, labouring, producing such works as are proper to her; or faith, as it is Gods work in man, the grace, or habit of faith, wrought by God in our hearts. I take this latter sense; the difference is not great, and this includes the other.

2. The effieient cause of it, Gods power: For so I understand those last words [*with power*] that is, by his own Almighty power, joyning them to the word, [*fulfil*] rather than to [*faith*]

[*faith*] which worketh powerfully in believers. The meaning then is, as if the Apostle had said; But above all other graces, we make suit unto God for the perfecting of that blessed and singular work of faith, which his grace hath begun in you, and that by the strength of his own right hand, who is omnipotent, and all-sufficient.

The instructions to be gathered from these words follow, whereof the first is this:

The best faith hath wants. Understand it of faith in the sons of men in this world. It's plain in our text. The Apostle witnesseth in his former Epistle, that this people *received the word with much assurance*, that *their faith to Godward was spread abroad in other places*. In this very Chapter, he hath *given thanks to God, that their faith grew exceedingly*: yet here he tels us, they have need to be prayed for, that God would perfect their faith. A cloud of witnesses doth further confirm it. *Abrahams* faith did limp, and halt a little, when he hearkned to the counsel of *Sarah*, in going in to *Hagar*, *Doct.* 1.

Hagar, for he consented to the use of unlawful means, for bringing about Gods purpose: likewise when through fear, he fained *Sarah* to be his sister: weakness appeared in *Sarahs* faith, when she laughed at the promise of a son: in *Jacobs*, vvhen tidings of *Esaus* coming did so affright, and distress him, though he had a promise of Gods presence and protection in that journey: in *Davids*, when in his haste and fear he said, *I am cast out of thy sight, all men are liars*, when he fained himself mad: in *Peters*, when being afraid of his skin, in the high Priests hall, he denied his Master.

And no marvel, for first, if knowledge be imperfect in all Christians, confidence cannot be perfect in any: How can the heart desire, or cleave unto this, or that, further than the mind apprehends it as true and good? I cannot rest upon a man, believing he will do this or that for me, further than I know him. The measure of faith in the will, depends upon, and follows the measure of light in the understanding, (I mean in respect of latitude, not intension,

tension, or in intrinsecal vigour; for otherwise I know, there may be great faith, where there is but small knowledge, as in many Martyrs,) A man may know more than he believes (so do many wicked men in the Church) but he cannot believe more than he knows. Now its certain, that we know but in part; for neither do we apprehend the whole object of knowledge, that is, the whole body of divine truth, (my meaning is, vve know not all things to be known, vve are still ignorant of many things) neither do we see those things which now we know, so fully, clearly, distinctly, as we should, and shall in the life to come. If therefore we know but imperfectly, we must needs trust imperfectly. Experience in our selves, and other Christians, may partly teach us the necessity of this consequence. Do we not perceive this to be (or have been) one special cause of the failing of our faith, that either vve know not this, or that promise, or were not sufficiently acquainted with the faithfulness, and goodness of the promiser,

miser, or did not so evidently behold the good things, God had begun in us, as from them we could conclude our selves to be heirs of the promise?

Secondly, there are many enemies, which oppugn a Christians faith: from without, Satan by his temptations, sometimes more subtil, sometimes more violent: in his own bosom, carnal wisdom, and reason, natural slowness, or untowardness of heart, to that which is good, inordinate affections and passions (for grace doth not wholly expel, and root out these *Canaanites*, though it brings, and keeps them under the yoke of the spirit.) Now these sometimes dim the light, of faith, by raising mists, and fogs of objections, and doubts, sometimes cast her into a slumber, sometimes, as it were, by a sudden vehement blow astonish her, and in a word, by many means hinder the efficacy, and working of faith. No marvel therefore, if sometimes the best faith stagger and waver.

This doctrine confuteth, 1. The Papists,

gifts, some to the end they may with more probability maintain, and perswade the possibility of fulfilling the Law in this life, teach, that faith and charity are perfect in this life. 2. Some in our Church at home, who hold, that a man never doubts, after he is a true believer. It seems these men think faith to be like certain little bones in mans head, of which the Doctors of nature write, that they are of the same bigness in an old man, and in a child. 3. Our common people, and silly ignorants, who brag their belief is so strong, as nothing can shake it, no company can hurt, no Devil prevail against them, they never found in themselves any want or weakness of faith, they never distrusted God in all their lives, they can believe as stedfastly as they list. From their own words, their faith is evinced, to be nothing but an idle fancy; for the child of God feels such crazines in his faith, as wrings from him many deep sighs, bitter cries, dolorous complaints, *before his heavenly father who seeth in secret.*

He,

He, who never groaned under feare and conſcience of great infidelity, is yet in the ſtate of infidelity, and death, and hath no more true faith than the Devil.

Object. But is it poſſible (may ſome ſay) that any man ſhould be ſo deceived and miſtaken, as to perſwade himſelf, he is rich in faith, when he hath none at all?

Anſw. I anſwer, Yes very eaſily: For 1. the heart is naturally very full of ſtrong preſumption, which theſe men, becauſe of the ignorance that is in them, not being able to diſtinguiſh from faith, do therefore take, and reſt in the one, inſtead of the other. 2. Being full of darkneſs, deſtitute of ſpiritual light, they ſee not that mighty maſs, that ſink, that ſea of unbelief which is in them; they know not what infidelity is, nor what are the proper ſymptomes and effects of it; and therefore, though it be continually ſtirring, yea ruling in them, and breaking out ſo, as others may diſcern it, yet they ſee it not themſelves, becauſe they know not themſelves,

ſelves, nor what is in them, as one bodily blind, or going into a dark night without a candle into a room, cannot diſcern what filth and baggage is in it.

3. All unconverted are in a deep and deadly ſleep, (for repentance is called awaking;) therefore we need not think it ſtrange or impoſſible, they ſhould dream of great riches, when they have nothing; of eating and drinking, while their ſouls are empty.

4. The Devil will do his beſt to keep ſuch from doubting, for fear of loſing them: for well he knows, that, to doubt one hath gone wrong, is a ſtep to returning, and to fear ones heart is faithleſs and graceleſs, a ſtep to believing.

Secondly, Let the child of God take heed of numbring himſelf among unbelievers, and concluding that he is void of faith, becauſe ſometimes he finds his heart trembling, and ſhaken with doubtings and fears. Indeed Satan will encounter a Chriſtian with this ſophiſtry; Thou haſt experience o much wavering, thou art not ſtedfaſt and rooted

rooted in faith therefore thou art not found in the faith: but we muſt anſwer the tempter boldly, If this reaſon be good, *all the generation of the juſt muſt be condemned*; none of which were exempted, and priviledged from knowing weakneſſes, and failings of faith.

Object. If it be objected, Chriſt prayed for every believer, as well as for *Peter*, that his faith ſhould not fail:

Sol. I anſwer; faith may be ſaid to fail, either in regard of habit, when its utterly loſt and extinguiſhed, and this failing doth not, ſhall not befall a true believer, according to our Saviours prayer, and the true meaning of it: or in regard of act and operation, when in time of danger, ſome grievous fall, or temptation, it fainteth, ſwooneth, worketh not, or but very weakly; and in this ſenſe and manner, the beſt mans faith may fail, as *Peters* did (for his denial proceeded from ſuch a cauſe, as ſtrength or lively powerful working of faith expelleth, *viz.* predominancy of carnal fear) neither did our Lord Jeſus pray that his elect might be preſerved from it.

if

If it be objected again, *Abraham* believed without staggering. Object.

I answer; 1. True, when God promised *Isaac*, but it doth not hence follow, that he never at any time staggered. 2. This example teacheth what a strong faith ordinarily can do, and what every Christian should labour to do, but not, that every one, who reacheth not *Abrahams* measure, is an hypocrite. I speak this for the comfort of true believers, not to nuzzle up any in their doubts; if any man shall hence take occasion to please himself in a floating uncertainty, hanging between hope and fear, and neglecting to try (or labour for more strength of) faith, because he hears the best faith hath weaknesses, he perverts and wrests the word of God to his own destruction. Sol.

But (may some man say) seeing a good Christian may be troubled, and tossed with doubts, shall not I conclude, I am the child of God, and in an happy case, if I feel doubtings? Quest.

Take heed of this deceit. A right believer may doubt, and he may doubt Answ.

that never was believer. The difference between them is this.

1. *First*, The doubts of a wicked man (touching his salvation) are caused, or confirmed by the light and power of Gods word rightly divided, and applied, discovering his unsoundness, and so convincing his conscience, that it's forced to give sentence against him, and roundly to tell him, he is not qualified like one that shall inherit the promises, and enjoy the salvation of God: they come not from Satan ordinarily; for his custom is (and he knows it's for his profit) to apply false comfort to hypocrites, when God hath terrified and wounded them, not to tempt them to unbelief (I mean still about the matter of their salvation) (except when he gets them at a dead lift, as in the hour of death, or in some great extremity, wherein he hopes to push them headlong into desperation,) because then he should minister occasion of seeking that precious faith, of which himself is as much afraid, as the Lion of fire, and consequently should be divided against himself,

himself, his own enemy. But the doubts of a sound Christian come principally from Satan, (yet not without the help of natural ignorance and infidelity, by means whereof he hath great advantage to work) whose policy is, when he cannot keep the child of God from grace, then by aggravating his sin and unworthiness, by extenuating, or hiding from his eyes the good things God hath given him, to hold, and deter him from beleiving, to make him (if it were possible) wholly to cast away his hope, or else to languish in an heavy uncomfortableness, greatly displeasing, and dishonourable to God. But how may one know that his doubts are from Satan? If after a diligent, privy search in the closet of his soul, he finds such signs of faith, as certainly declare its there present, though the comfort of it be not presently felt and discerned; as namely, a turning of the streame, and bent of the thoughts and affections after heavenly things, an ingenuous and lovely melting of the heart into sorrow, for offend-

ding to the Lord, strong desires of honouring and pleasing God, with resolutions of cleaving to (and following) him, though he should never receive comfort from him, an hearty hatred of (joyned with a serious strife against) secret hypocrisie, and carnal ends in well-doing, and the like. 2. If he feel, that the Spirit in the ministry of the Word fights against his doubts, sweetly perswades and draws him to believe, comforteth and rejoyceth his heart, not beating and battering down his confidence, (as ordinarily it doth the hypocrites) but bettering and strengthening it: for hereby it appears, that his doubts are the enemies of Gods Word and Spirit, and therefore not the eccho of the word, nor the just verdict of conscience speaking from the word, but the voice of Satan.

2. Secondly, a believer finding doubts in himself, is exceedingly grieved for them, bewails want of Faith, as his greatest misery, willingly accuseth and condemneth himself for these pangs, and qualms of unbelief: as for great-

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est sins, they are very burthensome to him, chiefly because they rob God of his glory, and make him less cheerful in rendring unto the Lord praises, and other obedience. But the hypocrites doubts trouble him, and he wisheth to be rid of them, only because they are attended with inward disquietness, terrours, fears of the Lords judgments, not because they are sins against God: whereof this is a sufficient proof, that if he enjoy a kind of peace, and perswasion that he is the Child of God, though his evil heart, full of infidelity, secretly deny or call into question an hundred things in divinity, one after another, he relents not, he is not troubled; tush, these are but flitting motions, nor worthy check or controlement.

Thirdly, doubts drive a true believer, first, to God by earnest requests, for the discovering and diminishing of his unbelief, strengthening of his faith; then into himself, by a more exact and impartial scrutiny of his own Conscience and estate: they quicken him, un- 3.

weariedly, and constantly to go forward, in resisting and subduing them, in seeking and lamenting after Christ, and never to sit down, till God have brought his heart into the harbour of a stablished assurance, till he see, feel, and (as it were) handle eternal life in himself, till he know Christ and all the treasures of grace and glory in Christ, as undoubtedly to be his own, as his apparel, money, house, lands, till the Holy Ghost have signed, sealed and delivered the heavenly inheritance in the Court of conscience: in a word, till he have gotten such a faith, as can glory in God, insult over Hell, Death, Devil, Sin, the Curse of the Law, and outwrestle all difficulties: but the unsound Christian, either builds himself a Castle of imaginary assurance upon the sand of false grounds, or lies under his doubt pirrecoverably, giving over seeking before he receive a sound, certain and satisfactory answer from the Lord, either out of sloth or despair of obtaining, or because he hath learned, the strongest faith is subject to

some faintings, and therefore judgeth it needless to strive any longer, or labour for more faith, seeing that which he hath will serve his turn, and is no otherwise wish him than it is with a true Christian.

Thirdly, We must hence be admonished, not to disdain or condemn such Christians as sometimes bewray some feebleness of faith, in word or work. Thou seest or hearest thy brother is impatient in affliction, fears poverty, shrinks at the approach of persecution or death, is discouraged by reproaches and slanders, not so zealous and valiant in maintaining Gods glory and cause, as it were to be wished, for fear of the wrath of Man, omits some necessary good, defiles himself with the doing of some evil; do not now think or say, such a one is a faithless temporizer; take heed of such judgment, lest thou be judged: seeing the truly faithful have done as much, thou shalt do well to be sparing in thy censures, till thou canst shew a perfect faith.

Use 4. Fourthly, ſee the reaſon why ſometimes the lives of very godly men are blemiſhed with ſome faults. Alas, the tree is imperfect, therefore the fruits muſt needs be ſo; for nothing can give that it hath not. Though the godly by the grace of God, may be free from notorious ſins, yet they cannot obey perfectly, becauſe they believe but in part. Why then do carnal men, if they ſpie but a ſpot in a godly mans face, a frailty in his converſation, (though it be but a moat in compariſon of their beams) Why do they preſently cry out, Theſe that make ſo much profeſſion are naught, they are naught all of them, they are diſſemblers, they are not what they ſeem, &c. Abſurd, unreaſonable men, do you expect they ſhould be perfectly holy, when they are but imperfectly faithful? If one of your children have a ſlow, or unſeemly pace, by reaſon of lameneſs, or debility in ſome member, you think he is rather to be pitied than upbraided. If you will not learn to judge mercifully of the godly when they fall,

and

and to impute their slips, rather to the imperfection of their condition, than the hypocrisie of their hearts, and naughtiness of their disposition, you shall but prove your selves to be haters of your brethren, and he that *hates his brother is a murtherer, and no murtherer hath eternal life abiding in him.* 1 John 3. 15.

Fifthly, hence we are taught, that believers must not trust to the strength of their faith, as is by the power of it alone, they were able to stand against all blasts, resist all temptations: for though it's an excellent grace, yet it's but a creature, and imperfect too; and therefore in sense, and distrust of our own weakness, we have need to cry to God, that he would shield us with his grace, and support both us and our faith by his power. *Use 5.*

Lastly, it follows hence, that faith doth not justifie by any valour, vertue, dignity of its own: neither as an habit or quality, nor as a work, but as it is a means or instrument of obtaining that for which we are justified: its not the *Use 6.*

the gift of Faith dwelling in the Heart, nor the act of believing, (as the Novellers teach) but the thing holden and poſſeſſed by believing, which is our Righteouſneſs. For that thing, by which we are in proper ſenſe, abſolutely, and (as I may ſay) formally juſtified, and preſented ſpotleſs before God, muſt be perfect, yea expiate infinite guiltineſs, anſwer the Juſtice of God: but this faith cannot do, becauſe it is imperfect, as we ſee.

The ſecond inſtruction or Concluſion to be drawn out of theſe words, is,

Doct. 2. *Chriſtians muſt deſire the accompliſhment and perfection of Faith above all other Graces.* The reaſon is, becauſe Faith, of all Graces which exiſt in us, is the nobleſt for excellency, and of neceſſity it hath the preeminence, whether we conſider the Glory it brings to God, or Profit to Man.

Reaſon. 1. Firſt, no grace exalteth and honoureth God, as faith doth. For 1. In the cauſe of Juſtification and Salvation, Faith utterly annihilates man, tramples under foot all the glory of nature, all good-

goodnes, all privileges, all works of man, seeks righteousnes and life onely from Gods grace in Christ: when a poor sinner seeth himself a condemned rebel and traitour, feels nothing in himself but darknes, unworthines, wrath, and death, hath nothing to bring to God but shame and misery; Faith leads him to the Throne of Grace, and makes him bold to beg, and expect pardon in Christs blood, for no other cause, but because God is gracious; yea, when his many, mighty, ugly sins discourage and terrifie him, to cleave still to the free and everlasting goodnes of God, acknowledging the Lords mercies infinitely to surpass his iniquities. Thus Faith gives the whole praise of mans salvation to the grace of God. 2. Faith believes God upon his bare word; if God have revealed or promised this or that, though all the world say it cannot be, though reason cannot comprehend how, or why it should be, though many reasons appear why it should not be believed, none at all why it should, but this,

that

that God hath ſpoken, faith will ſtill all contrary ſurmiſes, and ſubſcribe to Gods teſtimony, as more ſtable, and ſtedfaſt, than the foundation of the earth. Thus faith highly honours Gods truth. 3. Faith proclaims God to be able to effect whatſoever he hath promiſed, and believeth, that though a thouſand difficulties ſtand in the way, the overcoming of which, fleſh and blood judgeth, not only a thing improbable, but impoſſible, it's as ſure as if it were done already. Thus *it gives glory to the power of God.* 4. Faith cauſeth a man denying and renouncing his own judgment, wiſdom, will, as fooliſhneſs, to bleſs God, as well when he denies, or takes away, as when he gives; as well for the worſt as the beſt, and to reſt perſwaded, that the worſt eſtate is the beſt for him; when God is the Author of it, that poverty is better than abundance; when God will have him poor, reſtraint than liberty; when God will have him reſtrained, *&c.* that it's greateſt gain, to loſe all things for Chriſt, that God loves in ſmiting, heals

Rom. 4. 20, 21.

heals by wounding, exalts by humbling, thorow the gates of death brings unto life. Thus faith extols the wisdom of God. 5. Faith makes man justifie God in all his decrees, judgements, dealings, subscribe to the equity of them all, even when he conceives not of them, adore the unsearchableness of them, reverently submit unto them, yea, when they thwart his desires, pronouncing, approving all his ways to be pure, and righteous, when he neither seeth, nor asketh any reason thereof, but Gods will. Is not this a great honour, which faith gives to Gods righteousness? 6. It beholds him that is invisible, every where present, perswaded that he seeth and knoweth all things, and so glorifieth him in respect of his omnipresence. In a word, (that I be not too long in multiplying particulars) Faith (if I may so speak) gives unto God his whole Divinity, and of all graces most sanctifies his Name, by acknowledging and confirming, as it were, by seal, all those excellent properties, and perfections,

fections, which the Scripture ascribeth to him. Indeed other graces also, as love, fear, joy, and the rest, do honour God; (nor do I mean to rob them of their due praises) but neither primarily, (for the cause and foundation of all that honour is in faith) nor yet in such ample and full manner as faith. Seeing then, nothing is so glorious to God as Faith, and consequently, the more faith any man hath, the more he glorifies God; doth it not stand every Christian in hand, above all graces to labour for perfection of Faith?

Reason. 2. Secondly, No Grace is more useful, more profitable to man than Faith, whether we consider life spiritual, or natural. For spiritual life; 1. Faith espouseth and conjoyneth man to the Son of God, in whom he findeth and obtaineth the dignity or prerogative of Son-ship, and justification of life, which things the better they are known, the more they are felt, and sealed up in the Soul by believing, the more is the heart refreshed with unspeakable comforts. 2. Faith purifieth and

and ſanctifieth, becauſe 1. Being a gift of an holy and heavenly nature, deſcending from above, it will oppoſe and fight againſt corruption, as light expels darkneſs, heat cold, and antidote poiſon. 2. Laying hold on Chriſt, it draweth, and deriveth from him the Fountain, Vertue, and Power, whereby corruption is maſtered, and mortified, as a leaden pipe brings water from the ſpring, wherein veſſels are waſhed and cleanſed. 3. Faith is the mother and root of all other holy graces in a Chriſtian, and therefore as faith increaſeth, the reſt will increaſe, the more perfect that Faith grows, the nearer the perfection is the whole cluſter of heavenly gifts in the children of God; the more a man knows and believes the love of God to him, the more fervently he will love God, the more reverently he will fear him, burn with zeal of his glory, patiently hope, earneſtly deſire to be with him in heaven, and ſo of the reſt. 3. Faith ſtrengthens, 1. To obey God in leading an holy life, in performing all duties, and doing all the good

works

works he requireth of his people, so as they may please him in all things. 2. To fight against, and foil all spiritual enmity: faith makes a poor soul able to resist the *Devil*, a spirit of exceeding great power, to stand fast, when he is buffeted by Satans suggestions, which *Adam* in innocency could not do, and to overcome whatsoever is evil in the world: faith either wards off the blows, or so heals the wounds received in this battel, that the soul becomes more sound and healthful than before; the Apostle therefore to the *Ephesians*, arming, and training the spiritual souldier, bids him, *Above all, take the shield of faith*: Hence it is, that this grace is of all others most assaulted by the Prince of darkness. 3. To persevere and continue in the way of salvation to the end, because it doth seat, and keep believers in the impregnable fort of Gods faithfulness, and tower of his Almighty power, wherein the gates of hell cannot prevail against them. In a word, what is said of *Sampsons* locks, may be said of faith, a Christians

stians strength lies in it, yet not simply, and for it self, but because it lays hold upon Christ, the rock of *Israel*, who strengthens his Members to do all things.

Secondly, for natural life. 1. Faith procureth temporal good things. For God, who is faithful, hath promised to them that fear him, and will subject themselves to his government, *following him wholly*, like *Caleb*, even outward and temporal benefits, so far as they may be good for them, and not prejudicial to their spiritual prosperity, or soul-thriving: now a Christian by believing and suing to God in prayer of faith, obtaineth them, and so findeth relief and supply of temporal wants. 2. Faith makes evils tolerable, sweeteneth crosses, enables to endure afflictions, by assuring the believer, that in them God offers himself as a Father, will moderate the stroke, minister sufficient strength, give an happy issue, turn them to his good, by setting before his eyes such a Crown, such a weight of Glory, with which *the light*

and momentany sufferings of this life, are not worthy to be compared. Now (to knit up this reason) if there be such necessity and use of Faith for Justification, Sanctification, corroboration in holy obedience, and in the spiritual warfare; sustentation and consolation in afflictions, and consequently, the greater faith, the more peace, holiness, strength, comfort in afflictions; who seeth not, how needful it is, that every Christian do chiefly, and above all things, desire the accomplishment of faith.

Use 1. This discovers, and reproves a great fault in some Christians, who travel and take pains to increase knowledge, sorrow for sin, zeal to subdue and root out hypocrisie, evil thoughts, and lusts, while the care of growing in Faith lies neglected, or is superficially prosecuted, secondarily attended. Alas! do you not see (my brethren, I speak to such, (whom this point concerns) that this is to begin at a wrong end, as if a man should take Physick, or apply Medicines for Stomach, Eyes, Legs, Armes, and be careless of the Vital

Parts,

Parts, as the Heart and Liver, or look well to the branches of a Plant, and neglect the root. Assure your selves the hand of Satan is in this matter, who like a most subtil enemy, when he cannot keep you, now quickned with the life of God, from seeking grace, and working that which is good, labors that you may seek and work prepostterously (and so without success or comfort) doing any thing rather than that which chiefly, and above all things should be done.

Wherefore *Secondly*, let my counsel be acceptable to you, as you labor to excel in every grace, so bend, and apply your principal endeavours hither, that you may flourish and abound in this Cardinal Grace, this Queen-Mother of graces, which gives life to all other vertues and duties: if ever you have tasted the sweetness, and known the worth of Faith, stir up your selves with an holy contention, to aspire after a plenitude of Faith. Why are we so shaken and disquieted when troubles, yea, rumors of troubles come, so faint-

Use 2.

hearted or dead in afflictions, so oppressed, sometimes with fears, or fruitless pensiveness, so burthned, or distracted with want of this or that earthly blessing, so weak in love to God, in resisting our lusts, in holy duties? Why is there not (as indeed there should) such a light of heavenly joy and sanctity in our lives, as might make the men of the world stand wondring at the glory of Christianity? is it not want of this great faith, this strong faith the Scripture commends? Let us trace our own hearts, and search the matter impartially, and we shall find it to be so. We all desire strong bodies, strong houses, firm evidences, and Writings for money or land, and shall we content our selves with a weak and wavering faith, which will be daunt out of countenance with every doubt; not labour for that stedfast and grounded assurance, which will minister strong consolation? It's a shame for us to be babes in faith, who have so long enjoyed the means of faith. We are now nearer our salvation, than when we

firſt believed, and therefore ſhould lay faſter hold upon eternal life. Little do we know what need we ſhall have of the ſtrongeſt faith before we die. Suppoſe we ſhould be freed from outward trials, the Devil will ſift and winnow us, and when that time comes, the beſt of us ſhall find all the faith we have gotten, little enough. Beſides, oh the benefit of a manly and grown faith! Its the crown and glory of a Chriſtianity before Men and Angels, it brings a man to know and enjoy a Heaven upon earth, works for him wonderful things, and incredible to reaſon; fills the heart with ſuch triumphant and glorious joy in tribulations, as prophane men in all their wealth and proſperity never feel, nor can poſſibly attain, makes him conquer by ſuffering. Wouldſt thou gladly be broken-hearted, humble, patient, heavenly minded? Let faith have her perfect work, and thou ſhalt be all theſe and more, Gods yoke ſhall be ſweet and eaſie to thee, thy corruptions, like *Davids* enemies, ſhall fall under thy feet, thou ſhalt

chase and put to flight armies of temptations, and lead about the roaring Lion in Triumph, thou shalt behold God more neer, and see him more clearly than many others; when thou art weak thou shalt be strong; when thou art poor, thou shalt abound; *in darkness thou shalt see light, and in the shadow of death, find life eternal.* What could we want, if we wanted not Faith? how happy might we be, if we were rich in Faith? My exhortation therefore, and earnest suit unto all Gods people is, and shall be, that they would not only strive to ferret infidelity out of their hearts, and confirm Faith, but seek and reach after the most excellent and eminent degree of Faith, a powerful and victorious Faith, carrying them far above the World in all conditions, and labour by often chewing particular promises, and meditation of their glorious hopes, by praying earnestly with the Apostles, *Lord increase our faith*, by constant hanging upon the breasts of the Ministry, coming to the word of faith with an eager appetite,

receiving it with application, by keeping in memory, and revolving the experience they have had of Gods Faithfulnes and Mercy, by fellowship with strong and experienced Christians, exercising Faith in all occurrents, and such like holy meanes; labor I say, that the small grain of Faith, which God hath sown in the soil of their Souls, may grow up to a tall Tree, whose height reacheth unto Heaven, full of fair leaves and savoury Fruits, yielding shade and shelter to many. *Blessed is he that heareth and keepeth*; for he provideth well for his Soul, he shall sing, when others sorrow; stand, when others stagger or fall; the Lord shall reveal to him the abundance of peace and truth. *The Lord give us understanding in all things, and perswade our hearts to the things which belong to our peace.*

Thirdly, I gather hence, that Gods word doth warrant Christians to prize, prefer, respect Faith before all other Gifts: which I note, to let you see a difference betwixt Apostolical and *Use* 3.

Apostatical doctrine, the spirit of *Paul*, and the spirit of *Papists*? for they depress the dignity of faith, and extol charity and the works of charity far above it. They teach, that the *Scripture, when it hath to deal with men faithful and regenerate, calls not for faith any longer, but urgeth good workes*: they teach, that *true righteousnes consisteth principally in charity*, that charity *onely is the forme and Queen of vertues*, (even of faith, as if one should say, the form of justice is temperance, an habit distinct from it, or motion the form of the spirits in our bodies; profound learning indeed, by some of their own men cliked!) they teach, that faith doth but *only dispose us unto justification, make us meet to receive grace, and obtain Christs merits*, but charity *alone sufficeth to justification*, charity *will purge away sin, and deliver from the guilt of death eternal*. Who can endure to see the Daughter lift up above the Mother, to bear the hand honoured above the heart? But that such Divinity should come from *Papists*, we shall

shall think it less strange, if we do but remember two things.

1. That the *Roman* Synagogue is just such a Church, as a Carcase is a Man, and therefore it was meet she should neglect that grace which is the spring, and soul of all piety, justice, charity; What's fitter for a dead Church, maintaining a dead Christ, a dead Cross, a dead Word, dead Sacraments, dead Prayer, a dead Ministery, than a dead justice?

2. That the *Popish* Faith is nothing else, *but an assent to all such things, as the Church propoundeth out of the word, written or unwritten*; which (themselves being witnesses) many *Catholicks* have, who are notorious Sinners, Murtherers, Fornicators, Thieves, Drunkards, such a faith I am sure may be in the Devil: and therefore good reason they should commend any thing before it.

If it be objected, *that our Apostle expressly affirmeth love to be greater than faith or hope.* Object.

I an-

Answ. I answer, his meaning is, that love is more excellent, not simply and absolutely, but in some respect only, that is, in regard of the manner of working, extent and use towards others; for the work of Faith is secret in the heart, invisible; the work of love manifests to others sensible; Faith respects God onely, Love stretcheth her Armes both to God and Man: Faith is profitable only to him that hath it, but Loue studys the Edification of the Church, and spurs forward to labor the good of the Members thereof, both in Soul and Body, which seems by the Context to be the very thing the Apostle intends; unless you will expound it thus, as some have done, that in the life to come there shall be far more frequent, constant and illustrious use and exercise of Love, because the glorified Saints shall not be troubled in Heaven about holding Faith and Hope as they are in this World, but wholly taken up with loving God, having no other work and imployment during all eternity, but to solace and delight themselves in the fruition of his

is glorious Presence, and the society of the blessed Angels.

We come now to the last instruction, which is this:

The perfecting of faith and all other Gifts in the Elect, is a work of Gods Almighty power. Doct. 3.

The Power of God accomplisheth the Belief, as every other grace of the Godly. I join together the general and special from both the clauses which might be handled distinctly. Hence is that of the Apostle, *The God of hope fill you with all peace in believing, that ye may abound in hope through the power of the Holy Ghost.* So elsewhere *His divine power giveth us all things pertaining to godliness.* The truth is, God himself must either do it by his own strong hand and mighty arm, or it will never be done. Ro. 15. 13. 2 Pet. 1. 3.

For *First*, There is no other cause able to produce this effect: the means without Gods blessing and spirit breathing in them, are but a dead sound and can do nothing, both the Ministers labours and the success of them are Reas. 1.

from

from Gods efficacy; Man himself though indued with faith, cannot believe when and so much as he pleaseth, its not in his own power to rest so firmly and stedfastly upon Gods promises as he desireth, and therefore cannot perfect his own faith. Alas, how should he, when *he cannot make one hair white or black*, command one ounce of bodily health at his pleasure, or add one cubit to his stature.

Reas. 2. *Secondly*, The enemies which oppose the growth of faith and holiness are such as cannot be vanquished, but by the power of the Omnipotent Creator; natural ignorance and infidelity (degrees of spiritual death) cannot be expelled, but by the Author of life; those potent and subtil spiritual Wickednesses cannot be mastered, but by *him that is strongest, able to tread down Satan under our feet.*

Use 1. *First*, Then it follows hence, *that much more the beginning, and first working of Faith, is from Gods powerful efficacy or effectual power.* For its a greater work to give, than to conserve

serve life; to kindle or produce fire where none was, than to keep it burning when it is kindled. If that which is less, *viz.* the consummating of faith, much more that which is greater, the begetting or infusing of faith must be attributed to the power of God; which meets with the *Arminians*, teaching, *that God doth not by his Almighty Power bring men to believe, but only allure, perswade, excite, leaving it still in their power, whether they will believe or no.* But the Prophet *Esay* makes the revelation of Gods Arm, to be the efficient cause of the belief of the Gospel, and our Apostle ascribes the believing of the *Ephesians*, to the same mighty power of God, by which he raised Christ Jesus from the dead. It were well therefore, they would change their minds, or correct their Bibles.

Secondly, This may comfort beliefers, against fear of losing (or falling from) faith. The great God, *who is strong in power, who created all these things, bringeth out their host by number, and calleth all by their names, by the greatness* *Use 2.*

ness of his might, who can do what he will, and hinder what he pleaseth, who *never fainteth nor is weary*, hath undertaken to finish their faith by that *effectual working whereby he is able to subdue all things to himself*. As soon shall God fail, as the Faith of the Elect utterly fail: till the Almighty be overcome, they can never perish.

Use 3. *Thirdly*, Believers who complain of weakness of faith, are here taught to follow the Lord with importunate and earnest requests, that he would by his out-stretched Arm uphold them in believing to the end, and accomplish their faith by the same power whereby he first brought them to Faith. Do we sometimes feel our selves so near swouning, that we are ready with *David* to cry out, *My flesh and my heart faileth me*? let us cry unto *Jesus*, the Heb. 12. 2. *Author and Finisher of Faith*, that he would strengthen us, and *perfect that which he hath wrought in us*; Let us Joel. 3. 16. look up unto him, *who is the strength of* Ps. 68. 35. *the children of Israel, who gives strength to his people, power to them that are*

faint

faint, and to them that have no might encreaseth strength, let us lay hold upon his strength, who is the God of all Power, the rock of our hearts, and of our faith, the worker of all our works in us, and for us, who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, to him be glory for ever and ever, Amen.

Fourthly, It seemes to me, we may rightly conclude from this point, that Faith shall not cease in the life to come. For that which God will accomplish, shall not be abolished: else God should perfect and accomplish a most excellent Habit in vain and to no purpose, which standeth not with his Wisdom. Because the assertion may seem strange and new (though indeed it hath worthy Authors) these reasons may further confirm it. *Use 4.*

1. Were it not harsh and absurd to say the glorified Saints have no confidence in God?

2. No

2. No Man can doubt that the ſpirits of juſt and perfect Men now in Heaven, do believe and wait for the redemption of their bodies; therefore faith and ſight are not ſo oppoſed, as they cannot ſtand together

3. If there ſhall be a word in Heaven, then faith; but there ſhall be a word, not this written or printed Bible, but the ſubſtance of that Doctrine which is contained in the Bible, and conſequently, all thoſe Promiſes which ſpeak of the Eternity of that glorious Eſtate reſerved for Believers in Heaven, ſhall be written in their hearts, So that if any ask, what uſe ſhall there be of Faith, when now they enjoy the Lords promiſed Salvation. I *Anſwer*, they ſhall believe, that God will perpetuat and continue thoſe joys and pleaſures, that bleſſed condition to them for ever and ever.

4. I ſuppoſe this is ſound Doctrine, (which hath hitherto gone for currant among our Divines, unleſs in that late Controverſie, whether faith or repentance hath precedency, it have

have received some affront. 4. Faith is the root, foundation, original of holiness. Doth the root wither when the tree and branches flourish more than ever? 5. In the day of Judgment the Lord shall pronounce all the sins of the righteous eternally forgiven, & the sentence of absolution & reception shall be openly and fully declared and confirmed, as Divines teach. Shall they not believe what Christ speaketh? 6. Why may we not say, that as the godly in this world believe things past, as the creation, the incarnation, death, resurrection of Christ, so shall they in the life to come: These arguments sway me to this opinion, as most probable, that Faith in God is an eternal gift, abiding in the Heavens, the some Operations of it shall cease in Heaven, whereof there shall be no number. The matter is not of such weight, that I would contend with any man about it. Let the Prophet judge, and instruct him better (if he err) who in points of this nature suspecteth his own judgment, as much as any other, and is more desirous to learn than to teach.

Lastly, from this instruction its easie to gather, that we must seek unto, and rest upon God, as well for the finishing as beginning of our salvation. Should the beginning be Gods work, the accomplishment ours, so wise an Apostle would not have spent, nor by his own example taught us to spend so many prayers for it. This is to be marked as meeting with the *Papists*: they will have God lay the foundation of mans salvation by Predestination, redemption, free remission of sins; but afterwards they will not be much beholden to him: they can now perfect the building themselves, for they can merit increase of justice and eternal life, so that in effect they say to God, as a man sometimes to his neighbour, when he would have this or that work done, do but set me in, and I shall do well enough. But that doctrine which suffereth us not with the Apostle to pray while we live, Lord accomplish in us, weak and worthless Vessels, by thine own power, the work of faith, and all the good pleasure of thy goodness, is

not from heaven but from men and the Devil. Hitherto we have unfolded the special requests which the Apostle made unto God for the *Thessalonians*. There now remaineth only the end why or for which he thus intercedeth with God, and moveth him for the forenamed blessings, and its double; 1. Principal, respecting Christ. 2. Subordinate, respecting the *Thessalonians* themselves.

The former is set down in these words, [*that the name of our Lord Jesus Christ may be glorified in you*] that is, that Christ himself by this means may be honoured in you, and by you in this present world. As if he should say, I do the rather beg these things for you because they mainly tend to the promoting of the glory of Christ among the sons of men, which thing I am sure your souls earnestly wish and desire.

Observe from these words for instructions.

First, *that the scope of Christians must be the glorifying of Christ.* The Apostle testifieth of himself in another place, Doct. 1.

Phil. 1. 20. that *he desired nothing more than that Christ might be magnified in his frail body, whether by life or death*; and professeth, that he made this the only end of his life, the mark at which he aimed in his whole Ministry, all his actions and passions, to bring glory to Christ. For so I expound those words, *for to me to live is Christ*; and generally, of all true believers he saith elsewhere, *Whether we live, we live unto the Lord, or whether we die, we die unto the Lord*. And good reason, For

Reas. 1. *First*, Christ is the Author both of their being and conservation. From him they have life and sustentation, natural and spiritual. For *by him all things*

Col. 1. 16. *were created*: he subsist, *and are upholden by the word of his power*, he gives unto every man that comes into the World a *reasonable soul*, he quickens sanctifies the elect, *Feeds them with*

1 Cor. 1. 2. *his own flesh and blood, preserveth, sta-*

2 Co. 5. 17. *blisheth, enableth to every good word and work*, holds them in his hand, supports them by his grace, as the High Priest the names of *Israel* on his shoulders:

ders without him we have nothing, *can do nothing*, would return to nothing. Therefore nothing is more meet than that Christians should wholly addict themselves to his glory.

Secondly, consider the several relations of Christ unto Christians. Is he not their Husband? *Must not all Wives give honour to their Husbands?* Is he not their King, yea the King of glory? are not subjects bound *to honour their King?* Is he not their Lord and Master? ought not *servants to count their masters worthy all honour?* Lastly, he is their dear Redeemer, who willingly disrobed and emptied himself of his regal glory, and put on the homely mantle of humane flesh, that he might ransom them with the price of his own blood? Therefore they owe themselves wholly to him, and stand obliged *to glorifie him in soul and body, whose they are both in soul and body.* For *to this end* (saith the Apostle) *Christ died for them, that they should not henceforth live to themselves but to him that died for them*; Hence the living Creatures are

Reas. 2.

1 Co. 6. 20.

brought in, saying with a loud voice, *worthy is the Lamb that was slain, to receive honour, glory and blessing.*

Reas. 3. *Thirdly*, its no small honour which through Christ is already put upon them, and from Christ they expect far greater in the next life. They are now partakers of a glorious adoption, a glorious shining righteousness, glorious graces, glorious joys, they are called to glory, and wait for a richly glorious inheritance, an eternal weight of glory to be conferred upon them by Christ. Now shall not those that have and look to receive so great glory from Christ, endeavour so to live as Christ may have glory from them?

Use 1. But alas, how few will be able to stand, if they be judged by this doctrine? How many who call themselves Christians, will be found lighter than vanity, liars against the truth? First, many propound to themselves no other end of living here but hoording up riches, building their nests on high, serving their bellies, wallowing in pleasures, enjoying honours. The glory of Christ

(their

(their consciences being witnesses) is no more thought on or remembred, than if Christ had never bin, of all other things this hath never troubled their heads. Wel, if Christ had ever visited these men with the light of life, and by his spirit sent joyful tidings of salvation to their spirits, it would be otherwise with them. Never did man truly know Christ, and what Christ hath done for his soul, but was much taken up and transported in musing, devising, desiring to glorifie him. Be not deceived, if the Lords honour be a stranger in your minds, memories, intentions, endeavours, you are in darkness till this present, and cannot be assured to your comfort, that you have part in the redemption which is in Christ Jesus. *Secondly*, do not many live as if they had been made or born to the dishonour of Christ? As 1. our idolaters, who more stupid than the old *Egyptians*, give the glory of Christ to creatures, to their own works, to the works of the Painter, Carver, Baker. I fear these grand thieves are long

since past shame and grace too. Therefore the Lord Iesus requires at their hands the restitution of that honour which most sacrilegiously, contrary to his crown and dignity, they have robb'd him of. 2. Our prophane swearers, who tear the glorious name of Christ, or toss his Titles unreverently in their Mouths: these honour him as the *Iews* did when they spitted on him. 3. All contemners of Christs ordinances and servants, who shall one day find that whatsoever is done to things or persons bearing his Name Iesus Christ will take it and revenge it as done to himself. 4. All wicked livers, whose ungodly works cause *that worthy Name by which we are called, to be blasphemed in the world.* We shall sometimes hear them detest and curse both *Turk* and *Pope*, for persecuting it with the sword, when themselves (like arrant hypocrites, in whom the love of Christ dwelleth not) tread it under foot by their cursed and most abominable licentiousness.

Jam. 2. 7.

Use 2. *Secondly*, Let all the Lords people study

ſtudy in all things and by all means to glorifie Chriſt Jeſus. Let his honour be dearer to us than all things. For this cauſe were we redeemed †, called, quickened, *that we ſhould ſhew forth his praiſe, live to his glory.* Do not maſters look their ſervants ſhould be a credit to them? The Angels of Heaven have no more noble imployment than to ſerve and honour the Son of God. *The Father hath committed to the Son the government of all things, That all men might honour the Son, as they honour the Father.* If any deſire direction for the practice of this moſt neceſſary leſſon, know that we muſt glorifie the Name of Chriſt, both inwardly and outwardly. Inwardly in ſpirit and affection. 1. By ſtirring up and cheriſhing in our minds honourable thoughts of Chriſt, an high eſteem of him and his excellency, of that incomparable goodneſs and power which he ſheweth in leading us to ſalvation. 2. By believing againſt hope and reaſon, truſting on his grace, and caſting our ſelves wholly upon him, in want of

† Iſ. 43. 21.

Joh. 5. 23.

of feeling, and when all things seem to be against us. 3. By intending his honour in every thing, making it the mark at which we shoot, and if we cannot be so happy, as at all times to find, that this is the end which before every action first comes to our minds, and sensibly moves our wills, yet must we strive to find in our selves after the action, an high prizing, and earnest thirsting after his glory, far above all our own good, temporal and eternal. 4. By grieving heartily to see, or hear him dishonoured by false worshippers, false teachers, carnal Christians. 5. By often calling upon our hearts to admire and rejoyce in him, more than all other things. Outwardly, both in word and work. In word; 1. By ascribing the whole glory of our salvation to him only. 2. Speaking of him, and using all his Names and Titles with such reverence, as beseems so great a Lord. 3. Continual praising him for his mercy and truth towards us, for the things he hath wrought, daily worketh, and will hereafter work for us, speaking

much

much good of him before others, telling them what a wise, powerful, bountiful Lord we serve. 4. Confessing him boldly before the sons of Men, vindicating and maintaining by our Apologies his cause and truth when they are opposed and spoken against. In work and conversation; 1. By submitting our selves to the direction of his word in all things, enterprizing nothing without leave or warrant from him. 2. By a godly life and fruitfulness in a Christian course. 3. By upholding and setting forward his Gospel to the utmost of his power. For the Gospel is Christs chariot, wherein he rideth through the world, to conquer his enemies, and gather his Church; if the Gospel run and prevail, his glory is inlarged: if the Gospel be stopped, his glory is hindred. 4. By willing undergoing any thing for his sake. These are the things which we must remember and do, *that Christ may be glorified in us*; in the doing of which we shall not be a little helped, by accustoming our selves every day, yea often in the day

to

to call our own hearts to account, and enquire what glory hath redounded to Christ this day, this hour, from my thoughts, my speeches, my actions, that so far as we find our selves barren and defective this way, we may take shame to our selves, and turning our feet into the way of Gods testimonies, with renewed care, and redoubled resolution, set upon this greatest and most honourable Work of honouring the Lord.

Doct. 2. Secondly, observe, that *a good Christian desires the Lord may be glorified by others.* A good man is not content to honour God in his own person, but he heartily wisheth, and prayeth that others may do it as well as himself. So did *David*, *Psa.* 67. 3, 4. and *Paul*, *Eph.* 3. 21. For,

Reas. 1. *First*, The zeal of God burns in his breast, the love of Christ constraines him, he knows that God most highly esteemes and loves his own glory, that this being the last end of all his counsels and works, must needs be more worthy and excellent than all crea-

creatures; in regeneration he puts on the image of God, by which he is inclined and enabled to will what God willeth, to love what the Lord loveth, and in the same manner, (according to his measure) therefore he cannot but desire the inlargement of his glory in the world, and the communication of that grace to many, by which they may be effectually taught and moved to glorifie him.

Secondly, He loves the souls of men, and heartily desires their welfare, temporal, eternal, now he knows that this task of glorifying God, is both attended with much present sweetness and comfort, and will certainly bring a most glorious reward, life everlasting. Wherefore that Christian love of others, which the Holy Ghost hath kindled in his heart, makes him seriously desire, that they may be sharers in so excellent and matchless a gain; and consequently join with him in the means leading to it namely, the study and care of honouring the Lord. *Reas.* 2.

First,

First, then this reproves two sorts; 1. Those that hinder and deter men from glorifying God, such I mean, who discerning in others holy forwardness in religion, love of godliness and godly persons, tenderness of conscience, care to depart from evil, and shun the society of sinners, snub ad discourage them by threatnings, reproaches, commandments, punishments. This is a fearful thing, though men see it not; its manifest fighting against God, and playing the part of *Elymas*, who is therefore called *the child of the Devil, and an enemy to all righteousness*. Judge in your selves, can he be the child of God, who neither gives him his due honour, nor suffers them that would? As we stand affected to the glouy of God, and the means of it, so are we affected towards God himself. He that cannot endure the light of piety in the life of his child, servant, kinsman, neighbour, by which God is glorified, would banish God out of the world, if it were in his power. *He that de-*

destroyeth the Temple of God, him shall God destroy: he that quencheth the fire of Gods grace in others, shall burn in the fire never to be quenched. 2. Those that draw or thrust others forward to such courses, as dishonour God, provoke and perswade them to swearing, riot, drunkenness, wantonness, revenge, *&c.* for shame let not such men any longer call themselves sons and servants of the living God. Should I hear a man in secret conference with another, command or counsel him to set a fire on his neighbours Corn Barn or Dwelling house, might I not safely conclude, this is no friend, but a very dangerous and bitter enemy of his neighbour? Is it not enough that by thy personal sins thou *frettest, yea breakest the very heart* of God every hour, except also thou hire and procure helpers, as if thou couldst not easily satisfie thy self in heaping injuries upon him, and loading him with contumelies? Tell me vile hell-hound, do men thus to their 1 Co. 3. 17.

their friends? Go now, and if thou hast loſt all forehead, deny thy ſelf to be the Lords enemy. I tell thee thou art a ſad hater of the holy One of *Iſrael*, or the Devils none.

Vſe 2. *Secondly*, by this doctrine we may examine our ſelves, and judge what manner of Chriſtians we are. Doth it ſting, yea cut thee to the heart, to ſee Chriſt ſo ſlenderly known and honoured in the world, ſo many profeſſing him, who in their works deny him, calling him Lord, Lord, when by their lives he is blaſphemed? Doth it grieve thee to ſee, that in every place where thou commeſt, the moſt are no better than walking tombs, moving ſepulchers, unmeet for the Lords uſe and ſervice? Do theſe things lye nearer thy heart than thy perſonal croſſes and injuries? Canſt thou poure out prayers, even as for thine own ſoul, for thoſe who belonging to God, run forward in wickedneſs, that they may be reclaimed to glorifie him in the day of viſitation, and for the called, that they

may

may be made more zealous of his glory; *shew forth the vertues of him, who hath brought them out of darknes into his marvellous light?* Answer me, is it thus with thee? no doubt a portion of *Pauls* spirit rests upon thee. But if the spiritual condition of others affect thee not, if *thy spirit be not stirred*, when the Lord Jesus is crucified afresh by Oaths and blasphemies, his Sabbaths polluted, his word despised, if thy heart tells thee thou carest but little what become of Gods glory, how often or by whom he be wronged, so thy self be not touched, what become of other mens souls, whether they sink or swim, if these things wring no sighs, no prayers from thee in secret, *though thou hast a name to live, thou art dead.*

Thirdly, here is matter of instruction. We see here whats the reason why the godly desire and seek the Reformation of sinners. You shall sometimes hear a wicked fellow, if a servant of God, but reach him the helping hand of Christian admonition, to pull him *Use 3.*

out of his sin, fall a fuming and exclaiming, *what hath he to do with me, let him look to himself, he is more busie than needs; he shall not answer for me*, &c. But stay a little, as *David* said to *Eliab*, *Is there not a cause?* Thy brother hath received mercy from the Lord, and therefore cannot but shew mercy to thy soul: grace hath kindled in his bosom a desire of thy good, forbid him not to speak, when the Lord hath bidden him. He knows that as God is by thy sin dishonoured, so by thy repentance he would be greatly honoured, and that if Christ have not glory now by thy conversion and obedience, he will get himself glory in thy confusion. Hence it is that he calleth upon thee to renounce the works of the flesh. Canst thou blame him? Is it not a brutish part to be angry with him that would gladly have thy company to heaven? if thou stormest against those, who wish thee in as happy a case as their own souls, what wilt thou do to thine enemies?

This

This serveth lastly for exhortation, to stir us all up, as we would prove our selves right Christians, by all good means within our power to endeavour, that others may set forth the Lords glory. Let us begin with those that are under our charge, or neareſt unto us, and then extend our care to ſuch as occaſionally we converſe and meet with, teaching them who and what a one God is, and what he requireth of us, that we may honour him, warning them of ſuch things by which he is or might be diſhonoured in them, labouring their converſion and tranſlation into Chriſts Kingdom (becauſe till they be truly turned, they can never rightly glorifie him, and *multitude of ſubjects is a Kings glory*) at leaſt reſtraining them from open profanation of his name. How do the followers of noble Perſonages beſtir themſelves that their Lords may have honourable reſpect in every place where they come? What child deſires not to ſee his father very wealthy? The Lord give us ſuch minds *Uſe 4.*

and hearts toward our heavenly father.

The second end, respecting the *Thessalonians* followeth, which is 1 propounded, 2 amplified from the cause of it, propounded thus [*and ye in him*] that is, and ye thus living to his glory, may be glorified in and through the Lord Jesus.

Observe hence only one instruction, that,

Doct. *They which glory in Christ, shall be glorified by and with Christ*, *Rom.* 8, 17, 2 *Tim.* 2. 12. For first, God is a bountiful rewarder of all diligent and faithful servants of his most beloved Son. *Secondly*, the members must follow and be conformed to the head. Now Christ the head of believers first *glorified his father upon earth*, and was afterward *glorified with that glory which he had with the father before the world*. Therefore the faithful shall go the same way, that is, after they have finished their course of obedience, in doing and suffering to the glory of Christ, they shall be received into the glory of Christ and the Father; *Thirdly*, in

glorifying

glorifying the godly, Christ glorifieth himself. Relatives mutually give and receive honour. The nobility, beauty, bravery, discretion of a wife is an honour to the husband, and the glory of the spouse of Christ, shall set forth and illustrate the glory of Christ.

If any ask, *what is this glory which the Lord bestows upon his Saints that honour him.* *Quest.*

I answer: Its either present or future. Present in this world, a preamble to that which shall follow in the next, is either more open and manifest, or more hidden and secret. More manifest, is when God gives them some great and famous deliverance, or lifts them from a base and mean condition, to places of dignity, or makes them to be highly reverenced and had in precious esteem, even amongst those who are of a different religion, and contrary disposition. *Joseph* had great glory in the *Egyptian* Court, *Moses was very great in the sight of Pharoahs servants, and the people of Egypt*, David *honourable in* Sauls *house,* *Answ.* Ge. 45. 13. 1Sa. 22. 14

Est. 8. 15. *Mordecai in the Court of Ahasuerus.*

More secret is when the wicked who openly despise, vilifie, condemn the godly, are forced inwardly to justify them, and to feel their own consciences telling them, that they, or no people in the world are in an happy estate, and in the way of life. Whence it is that sometimes we have known Mockers and professed Enemies of Gods Servants (*Puritans* Men call them now adays) in cold bloud, or in the evil day desire their prayer, wish to dy their death, and commit to their trust most important businesses. For *the spirit of glory rests upon them*, which causeth the face to shine, and imprints that Majesty in the countenance or conversation, which makes their persons no less venerable and terrible to those that hate them, than amiable to those that love them. Future is that wherewith they shall be crowned in the life to come when every faithful person shall be clothed in soul and body from top to toe, with such glory as shall cause admiration

miration in men and Angels, and dwell for ever with moſt glorious company, in a moſt glorious Manſion, of which particulars I think it not fit to treat largely in this place, it ſhall ſuffice briefly to have named them, becauſe I haſten to an end.

Firſt, Then it follows hence, by the *rule* of contraries, that the end of all ſuch as either oppugne the glory of Chriſt, or wholly neglecting it, hunt and hawk after the glory of the World, ſhall be ſhame and confuſion. Think on this, ye proud vain-glorious men, who leave no ſtone unmoved, that you may magnifie your ſelves, whoſe only ſtudy and ſtrife is to climb to the height of earthly greatneſs, but if the name of Chriſt lie inglorious in the duſt, will not wag a tongue, ſtir a hand or foot to lift it up. Think on this ye perſecutors of Chriſts truth, ways, ſincere ſervants, ponder it betimes, and believe before you feel. *Though your excellency mount up to Heaven*, and your fame reach unto the ends of the Earth, *Uſe* 1.

though all mouths should bless you, all tongues extol you to the skies, and all knees bow unto you, yet *shall you perish like your own dung, leave your names as a curse*, which religious posterity shall abhor and detest as the smoke of a dunghil, or stink of a carcase, and in the day of the Lord, if not in this life, be brought to a shameful ruine, and clothed with ignominy never to be removed.

Use 2. *Secondly*, This must comfort us against the shame of the world, and encourage us patiently to bear the reproach of Christ. Are we scoffed at, reviled, slandered by wicked tongues, overwhelmed with calumnies and indignities, because we are zealous for the Lord Jesus, and do the things are pleasing in his sight? remember the time will come, when Christ shall abolish our shame, and deck us with his own glory, when both our persons & names, shall shine as the Sun in his brightness. Do the children of this world disgrace us? Christ will honour us. Do we lose

our

our credit with men for submitting to Christs Laws? We shall recover it with advantage, when Christ shall admit us to society in his own happiness, *to eat, to drink, and reign with him in his kingdom.*

Use 3. Lastly, this should admonish and provoke us, if we desire never-fading glory, to be studious and zealous of Christs glory. He that will neglect himself and all things for honouring Christ, shall never want true honour, tho the world think this the high way to shame and dishonour. Here is a lesson for all ambitious spirits, thirsting after renown. Lo this is the path leading to the temple of honour. O ye sons of the mighty, the way to be famous and glorious, is doing homage to the Son of God. *Exalt him* in your hearts, houses, dominions, and he *shall promote you* to greatest dignity. Advance him by your Councils, swords, Authority, and he shall advance you, yea, *make you an eternal excellency.* Honour him in his ordinances, mini-

nisters, members, and he shall make you high in name, in grace and in honour. *The zeal of Gods house consumed* David, *and God made him a great name, like unto the name of the greatest men of the earth.* Do not think that pomp and Bravery, Wit and Policy, Worldly wealth, preferment, and power of commanding many, sumptuous buildings, stately tombes and monuments, much less cruelty and tyranny, shall immortalize your names: no, no, its blessed conformity to Christ in true spiritual purity, hearty subjection to his government, and down-right resolution for his cause, which shall embalm and emblemish your memorials, that children unborn may admire the fragrancy and splendor of them, and at last set upon your head an immarescible crown of glory. Be strong therefore and do it, for if you despise and pollute the Name of the Lord Jesus, know for a certain, that he will expose your names to contempt, and make *your memory rot. If you transgress against the*

1 Sam. 7. 9.

De. 9. 20.

Lord,

Lord, it ſhall not be for your honour: the ſeed of evil doers ſhall never be renowned, the mouth of the Lord hath ſpoken it.

The cauſe of this glory remaineth in the laſt words, [*according to the grace of our God and of the Lord Jeſus Chriſt.*] the meaning is, the which glory cometh and ſhall be beſtowed upon you (*O Theſſalonians*) and all other believers, from the free favour and kindneſs of God, and that unſpeakable love of Chriſt the Mediator, which he ſhewed in giving himſelf for us, that he might bring us to the glory of the Father, and through whom all the effects of that eternal grace of God are derived and conveyed unto us. Obſerve hence only this inſtruction:

Heavenly glory is from Gods meer grace. Ye are ſaved by grace. It is your fathers good pleaſure to give you the kingdom. Where good pleaſure ſignifies the meer loving kindneſs of God, as a *Jeſuite* confeſſeth againſt himſelf, I ſuppoſe. Other places we ſhall ſee afterwards. For, Doct.

First,

First, Predestination to glory is meerly from grace, (this a *Papist* will not deny) therefore induction into glory is meerly from grace. The consequence is good. For first, no man can properly be said to be freely chosen to a place of dignity, for which he pays sweetly (as we say) which he procureth by his own mony. Election to life is not wholly of grace, if collation of life be not wholly from grace. 2. The root is the cause of the several branches that grow out of the stock, as well as of the stock it self. Grace is the root, Predestination the stock, wherefore grace hath no less a stroke in all subsequent benefits, whereof glorification is one, than in predestination.

Secondly, Life eternal is an inheritance, following adoption, a childs portion, yea such an inheritance, as is assigned by lot, like the several seats of the Tribes of *Israel* in the land of *Canaan*, and therefore (as antiquity did hence truly gather) comes not by humane acquisition, but Gods gracious disposition and donation.

Thirdly,

Thirdly, Whatsoever is procured for us by Christ, and given us for Christ, is from grace. For that which is the cause of giving Christ, must needs be the cause of giving all the riches of Christ, which cannot be separated from himself, and Christ cannot make an imperfect purchase. But we attain life eternal by and for Christ, he hath procured it for his Members, he is *given* to them to be their *redemption* as well as *righteousness and sanctification, he is our life, our hope, our hope of glory, through his righteousness we continue to reign in life, by his blood we have liberty to enter into the holiest.* Hence we are said here and elsewhere *to be saved by the grace of our Lord Jesus Christ.* If the purchase be already made by one so sufficient, there remaineth nothing for us to do, but thankfully to receive what the grace of God is ready to bestow.

Fourthly, Holiness is the beginning of glory, they differ not in kind, but in degree, holiness is glory inchoate, glory is holiness perfected. Now holi-

ness

nesse begun in regeneration, is from grace; if Gods grace give the entrance into glory, why not the upshot and consummation?

It may be objected, *life eternal is from justice, because purchased by Christ, therefore not grace.*

The most common and received answer is, its from both in divers respects: From justice, if we look at Christ, because he payed dear for it; from grace in respect of us, who bring nothing to our own salvation. But others say thus: Christs satisfaction, or the price of redemption which he paid, doth not buy life at the hand of justice, but remove the bar which justice had put into the door of Gods storehouse, the which being taken away, grace hath full power to bestow salvation, which before she had not. They explain themselves thus: God out of meer grace appointed some to life. These have defiled themselves with sin; where-

upon

upon justice stepping forth, puts a caution into the Court of Mercy, I will and must be satisfied, before Man shall see life and happiness. Christ comes and gives full contentment to justice, whereupon grace may now freely go forward with her dole, and finish the work she had intended and begun. The summe is; Christs satisfactory obedience doth not put salvation into the hands of Justice to bestow, but enables grace to bestow it, justice not gain saying. Let him that readeth, chuse whether of these answers he liketh better, or judge, if he be able, whether is the founder.

This fighteth against that devilish doctrine of *Papists*, which saith, heavenly happiness is not to be expected as an inheritance, but won and procured by our merits, and consequently comes not from grace, but from justice:

stice. So that if *Paul* were alive again, the *Italian* Idol (I mean the great Bridge-maker of *Rome*, the Porter of the bottomless pit) would compel him to change his stile, or else anathematize him, and make a bon-fire of his bones. Were there no other difference betwixt us and the *Romanists*, this alone is a sufficient cause why we should abhor them, and damn their Doctrine to the bottome of Hell, unless we will be Traitors to the Grace of God.

But a *Papist* will object, *it may be both from grace and justice: from grace, because its the grace of Christ which gives power to merit: from justice, because the Apostle saith,* The just Judge will in the last day give a crown of Righteousness to all that love him.

I answer, 1. Their *Goliah* seems here to stagger; for tho sometimes he maintain, that good works do merit eternal life by reason of an inherent dignity, which he endeavours to prove by seven

seven most silly sophismes, yet elsewhere he saith, *We attribute not to works such merit, as hath an answerable wages due unto it from Justice*: and again, *setting aside the promise of God, he is not bound so to accept our works, as to reward them.* 2. That place of the Apostle is not to be understood of Justice commutative, or distributive, respecting mans merit, but of Gods verity or fidelity, who hath promised this Crown to all that strive lawfully, the faithful fulfilling of which promise is a part of his Justice. For else the Apostle should manifestly contradict himself, as who in other places hath taught most plainly, *that grace and debt, grace and mans works* (in respect of causation of salvation) *can never stand together, that eternal life is a free gift, not wages* (they shall never be able to make other construction of *Pauls* words) yea, such a gift of grace, *as is not any way from our selves* (all the wit in the world shall never elude so perspicuous a passage) 3. This will better

appear, if we do briefly ſhew, that the Scriptures do not know, but overthrow the doctrine of mans merit, (for themſelves cannot deny, but its a good rule in expounding Scripture, to compare one place with another.) Firſt therefore, the faithful *Iſraelites* did not merit the poſſeſſion of the land of *Canaan*. 2. Its impoſſible man ſhould merit by paying his debt: but whatſoever we do or can do for God in this preſent world, its debt. 3. They that are but inſtruments doing all things by a power received from, and continued by another, cannot merit at his hands: but ſuch are we. 4. Could we merit, we might by our works make God a debtor to us: but this may not be granted. *My goodneſs extendeth not to thee*, ſaith *David*, which phraſe is not to be expounded by that, *Thy vows are upon me, O God*, that is, have made me obliged and indebted to thee. 5. If the beſt mans beſt works, cannot endure the ſtrict judgment of the Lord, if the beſt men ſhall need

Deut 9.4, 5,6. Pſal. 41.3.

mercy in the last day, there is no place for merit. But the first is true. 6. We cannot deserve the least morsel of bread, but must seek it at Gods hands like beggars. Lastly, if we must not look to have our Prayers heard and granted, much less Heaven bestowed upon us for our merits. But the first the Scripture teacheth, and Papists confess, and therefore in one of their Missal-prayers, they intreat God not to weigh their merits, but to pardon their offences. Dan. 9. 18.

Secondly, Let us look and trust only to this grace of God in Christ, that we may find salvation, renouncing and disclaiming all meriting causes of salvation, in our selves and all creatures. Let us never think of challenging any thing at Gods hand by desert, much less *the Kingdom that cannot be shaken.* They that put confidence in their works, are like little children beginning to go by themselves, who, that they may stand more firmly, take fast hold on their own clothes, but alas they are never a whit further from

falling: Nay well were it, if it were no worse, but further *they forsake their own mercy, and are abolished from Christ.* Indeed we must labour, strive, run, fight before we be crowned: but when we have done all, still we are to acknowledge our selves *unprofitable servants*, and confess that Heaven is Gods free gift, called a reward, not because by our working it is deserved, but because by God graciously promised. Hold this fast, that if Satan object thus unto thee on thy death-bed, How canst thou hope for any part in the Kingdom of God, who art conscious to thy self of so great sins, so many haltings and imperfections, thou mayest have what to answer: indeed (Satan) it were something thou sayst, and might shake me terribly, if I did challenge or expect salvation for my own works, my own preaching, praying, holiness, zeal, serving of God, &c. But I abhor my self, my worthiness is none, my righteousness is spotted, my merit is hell, I depend and rely only on the Lords

mercy,

mercy, and Christs purchase, this is my rock and portion for ever. Notwithstanding, this hindreth not, but if Satan assault us another way, we may lawfully look at Gods image, graces and works in us, as testimonies of our faith, seals of the truth of our calling, evidences that Gods grace hath not been ineffectual in us, and that we are of the number of those to whom salvation is promised.

FINIS.